CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HO INESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY MARCH 6, 1841. NO. 1066.---VOL. XX.—NO. 10.

RELIGIOUS MISCELLANY.

FAMILY WORSHIP.

Is there not an evident *propriety* in it? That those who are united by so many tender and strong ties as are the members of the same family, those whose feelings, blessings, trials, joys, sorrows are all in common—who sleep under the same roof, sit down at the same table, and with whom nothing can befall one that is not felt by all—is it not proper, is it not well, to say the very least, that these should gather around the same domestic altar, to offer together their thanksgivings for daily bounty, their penitent confessions, their common supplications? Shall religion be the only thing that does not bring them together? Who can forget what has been often mentioned, or who can refuse to take such a lesson from such teachers, that the ancient heathen, in all their moral degradation, had their household Gods, to whom they were accustomed to look with reverence, gratitude and trust, and whose images they preserved at every peril. It is indeed a natural dictate, to associate religion peculiarly with that name which is so dear to every heart—family. The feeling is as affectionate and truly social, as it is sacred. In truth, it seems impossible wholly to repress it. For besides its general propriety, there are reasons for it, which have peculiar force and interest.

The fireside of home is the only place where we can give utterance to some of the deepest feelings, the most powerful emotions which we ever experience. In the family it is, that those events take place, which touch the tenderest chords of our nature, which elate us with joy, which crush us with grief. And at such times it is in the family, if any where, that those prayers are uttered, which bear the heart, the whole soul into the presence, and lay it at the footstool of Him who blesses and afflicts in equal mercy. If custom had not sanctioned it, those who feel deeply the changes that affect their domestic relations, would shrink from carrying these feelings, whether of joy or sorrow, into the public assembly, and formally proclaiming them there. I cannot regret that the practice is falling into disuse. But let it only give place to a better practice. Let the feelings which spring up in the family be expressed there. There let the voice of daily thanksgiving be heard for daily blessings. There let the bereaved bosom pour out its sorrows, as it heaves beneath that awful stroke which severs the dearest ties, breaking in upon the little circle that holds all that is most loved. There let united supplications ascend for each other's good, for the healing of the sick, for the solace of the afflicted, for the strength and deliverance of the tempted, for a blessing upon those who are near and afar off.

How can any need to be exhorted to such a duty—no, I will not here call it a duty—to such a privilege!—How can you, who are of the same household, meet with the return of every morning and evening, and think of your common blessings, your common interests, your common fears and hopes, and not wish, not feel it to be a privilege to lift your hands, and send up your hearts in grateful acknowledgment and fervent petition to one, who is the guardian alike of your waking and your sleeping hours? Can you, who are parents call around you, with the shade of evening, those whom God has committed to your charge, and discourse to them of Him, their first best parent, the father of their feeble spirits, the guide of their faultering steps, their witness and judge on high, and not carry them to Him in the arms of faith and prayer that he may bless them—teaching them, by your example as well as precept, to make known to Him every want, to thank Him for every favor, to ask of Him every needed aid, and commit all their ways to Him as to a faithful Creator? Surely, if we can say no more, every one must feel that 'it is a *good thing* to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to show forth thy loving-kindness in the morning, and thy faithfulness every night.'—*Unitarian Adv.*

LIBERALITY OF FEELING THE FRUIT OF KNOWLEDGE.

On religion, as on other subjects, are not men of most thought, those whose minds are most enriched with knowledge, who have paused, inquired and examined, found to be most modest in asserting their own opinions, and most indulgent towards the opinions and motives of others? He who confines his view to one or two points, or dwells perpetually on a few ideas, the accuracy of which he has never dreamed of questioning, will necessarily be forward to condemn those who have more compass of thought than himself, or whose reflections run in a different channel. He measures all men's opinions by the standard of his own. He does not hesitate to pronounce on their motives and the secrets of their hearts. He is positive and dogmatical. Confident that he is right, he feels certain that all others must be wrong. He will listen to no objections to his favorite opinions. You may as well attempt to remove mountains as to shake his persuasion of his own infallibility. He has attained, as he thinks to the utmost certainty, and cannot therefore see the need of any further light.

Such are the effects everywhere visible of a limited acquaintance with human nature and of religion. Want of candor and charity may be ascribed in all, or nearly all cases, to want of knowledge, want of comprehensive views, to the habit of looking only at one point, and not allowing the thoughts to diverge over a broad circle. Many Christians possess this character, many are thus deficient. They conceive of God as altogether such an one as themselves; they usurp the prerogative of judgment, which belongs to him, and 'shut the gates of mercy on mankind.'

All sects and communions furnish instances of men of true liberality, though not, perhaps, exactly in the same proportion. We meet with persons who differ widely in opinion, who are yet capable of respecting each other's motives, and are willing to allow each other credit for sincerity and goodness. The number of these, it is true, is not as great as it should be, but examples are not wanting, and to these we should look for guidance and instruction, not to patterns of narrowness, bigotry, and uncharitableness. They are men of sober judgment, whose minds are well seasoned with practical morality, who know what spirit they are of. They are accustomed to think for themselves. They have little reverence for systems of human invention, the reception of which has usually a narrowing and chilling influence. In all their inquiries and researches they preserve a regard for sound wisdom and discretion. They consult the decisions of common sense, and impulses of the common feelings and sentiments of the human heart, and reject arguments which tend to exclusion, intolerance, and strife, as lights which would lead them astray, for they recollect that the end of the commandment is not bitterness and hate, but love; and justly, therefore, infer that the views and reasoning which are subversive of moderation, of candor, and mutual forbearance, cannot be sanctioned by the divine word. The wisdom which is from above, they remember, is pure, peaceable, gentle, 'easy to be entreated, full of mercy and good fruits.'

They are not rash in stigmatizing men's opinions, attributing them to perverseness of will, for they consider, as we have said, that an almost infinite variety of influences may have combined to produce them. They do not suppose that truth or goodness is monopolized by any particular class of Christians. They do not ascribe all merit to one party, and indiscriminately condemn the sentiments and conduct of another, as universally corrupt and pernicious, for they are aware that there are good and bad men found in the ranks of all parties. They can bear to hear difficulties suggested, and listen to objections to their cherished principles, without losing their good temper, or their esteem for the objector. They do not denounce, as an unbeliever or impious, him who rejects their peculiar views of Christianity, for who shall decide whether they, or he be in error? They make use of argument, and gentle arts of persuasion, but avoid force and constraint, as incapable of illuminating the mind, and incompatible with that liberty with which Christ has made his followers free.

Let us then diligently seek light, keeping our understandings and hearts open to new views and impressions, and not imagine that all truth is familiar to us because we have collected a few scattered rays of knowledge. The wisest are most sensible of ignorance. They are conscious that a boundless field of observation lies before them, and that it is comparatively but a few hand-breadths which they have explored. And let us estimate the value of our acquisitions by their effects in imbuing our minds with a spirit of true charity and love. There is a knowledge which 'puffeth up,' and ministers food to vanity, pride and selfishness. Is such the knowledge we possess? do our religious sentiments and belief contract the mind, narrow our charity, and bring a blight over the better feelings of our nature? Do they render us conceited, exclusive, arrogant and censorious? We are then far from having attained to true heavenly wisdom. We are yet earthly; we are yet carnal.

If we are in the right track, our affections will be enlarged and our love expand; we shall become more and more capable of feeling esteem and kindness for those who differ from us in their religious views, as we advance. The spirit of Christianity is a spirit of liberality and candor, of meekness and forbearance. If we are deficient in this spirit, our minds are not affected as they ought to be with its truths. We have lost sight of its great purpose; we are insensible to its chief excellence. We have not learned Christ aright. We have his words, but understand them not.—*Unitarian Adv.*

HOW IS THE PULPIT TO MINISTER TO HUMAN WELFARE?

On this subject, I must confine myself to two or three observations out of the many that present their claims to attention.

In the first place, then, the pulpit, in its ministration, must be at once comprehensive and practical. . . . But particularly in regard to its comprehensiveness, let me ask, if it is not often left to be felt that the pulpit does not recognize much that belongs to the moral interest and grandeur of life? Does it not coldly stand aside, or aloof, from the ardor of youthful affections, from the gushings of enthusiasm, from the pangs of the neglected and forlorn, from the infirmity and weariness of the beaten path of life? Are not men left to feel that the pulpit does not consider them—does not know them in many of their most interesting emotions? The moral essay, the theological disquisition—what has that to do with the impassioned fervor which swells the human heart almost to bursting? The parent does not often enough consider *that* in his child, he does not often enough consider the tears that fill the eye; the feelings that thrill that young heart. But still less does the pulpit consider all this in those who surround it. That band of human hearts should be like an electric chain to it. How many things, dear and lovely are passing upon earth, and passing away from it that should come to us here!—the lineaments of mortal love fading away into heaven—the holy hand of maternal tenderness, laid upon the innocent forehead—the clasp of affection, that could die for its object—the calm and resolved brow that is ready to sacrifice fortune, fame, life itself, for its dear integrity—the sense of all things beautiful and brave, and heroic, breathing in literature, in poetry, in the marble and on the canvass, and thrilling through the heart of the world!—yet does one thrill of all this touch the cold and stately pulpit?

Again, the pulpit must be practical. Its business is with the actual, conscious, instant life, or it is nothing; or nothing but barren negation of all true power. I confess that this practical end of Christianity is of such an absorbing interest to me, that I am not able and I do not think that I ever shall be able, to discourse much to you on controverted doctrines. They should be discussed indeed; but for many reasons, I think that the printed page, and not the pulpit, is the place for them. Other things press upon me here. I see that men are chiefly erring, mistaking and falling into misery and ruin, on far other than doctrinal grounds. And while I see this—while I see that actual life is the very sphere of salvation, or perdition to them, I cannot be for ever drawing the lines of metaphysical distinction, that never cross the path of life. I cannot weave about religion the wire drawn meshes of a speculative creed. I cannot set it forth, weighed down under the cumbrous drapery of scholastic times. I must deal with it as clothed with the flexible and familiar garments of modern and real life. That heavy costume brought from the middle ages to invest modern religion, seems to me fitted only to crush and to kill it, or if it leaves any life, it leaves only a maimed, pained, burthened, and shackled Christian life. It may be called the armor of safety, the garment of salvation. But I cannot account so, of what I call salvation. This great achievement is to be wrought out in the midst of life, and by the effect of life. It is not a church business, but a world business. The church is built for teaching, not for doing. It is built doubtless for excitement to doing; and for doing itself, if you please; but only for so much of the work as can legitimately be accomplished, within the time that is passed in it. To think to do it all up here, is fatal to the end. It is treason to the designs of providence. Life—life, I repeat, is the stage, the field, the battle field, where the good fight is to be fought, and the glorious victory to be won. What is the religion worth, that springs up, and lives, and dies, here? What sort of a Christian is he, of whose Christianity, nothing but church walls, and church meetings ever see anything? Nay, and what do church meetings see of such a man's Christianity, when his temper is tried, or his interests touched? I am afraid to tell you what they see. But this at least, I am impelled to say, as I look at the effect of an isolated Christianity.—I say, my friends, that I am afraid of Churches; I am afraid of Church peculiarity; I am afraid of every thing that is shut up within Church walls, with which common principles and common opinions are thought to have nothing to do. I am shocked at the pride, passion, and insincerity, that can grow up in such places, when cut off from the world. I fear that in some respects the religious *morale* falls below the social *morale* of the country. There may be less of gross vice admitted into it; but how is it, with evil speaking, oppression, duplicity, and breaches of good manners? There are things said and done in religious bodies, which, I fear, can scarcely have any good report among honorable men in the world. If avails very little that men in such circumstances call one another brethren. It availed very little to Abner in the ancient story, that Joab, 'spake to him quietly,' and while so doing 'smote him under the fifth rib.'

Official persons and bodies are liable to err, just in proportion as they set at defiance public opinion; and therefore in this country religious persons and bodies are, of all, the most exposed. Preachers are constantly saying in the pulpit, what they would never venture to say anywhere else. They utter denunciations, no where else to be endured. Or when the pastoral bond is broken—broken for good cause perhaps—broken at least very willingly—then both pastor and people utter commendations to one another, in their official capacity, which every body knows to be insincere. And why? because it was a religious connexion! A distinguished clergyman said ten years ago, and printed the declaration, that the General Assembly of the Church of Scotland was the most unprincipled court in Christendom. I do not presume to decide whether this was true. But if it were true, why was it? Because it was a Christian assembly! It is because the Church thinks itself entitled to stand aloof from the judgment of all mankind. This presumption, I hold, must be broken down; these battlements of pretension must be levelled with the dust. The church is not an *imperium in imperio*—an empire by itself. Religion is a ministration to the world—not a defiance of its scrutiny. The Church is to be the handmaid of general freedom, virtue, happiness; and not to lord it over that great heritage. It is this fatal separation from every thing else that has caused almost all churches and pulpits in the world, to fall behind the civilization of the age—behind its knowledge, science, liberty, and general liberality. The light that is in the world is not suffered to penetrate through their church barriers. Where in the general recognized classical literature of the world, do you find any bigotry, any religious fanaticism, any narrow technicality of faith? All these are shut up in the dark fastnesses of exclusion. I hold that religion is, not only out of its place, but that it is not safe in those fastnesses; any more than it is in monasteries, or in the dungeons of the inquisition. There is no safety for a right principle in girdling walls, though they be built as high as heaven; there is no safety; but only the more danger. There is nothing but the severe, scrutinizing, searching watchfulness of all mankind, that can keep any thing safe: any institution, any government, religious or political. To this, all human interests are now irrecoverably committed. And to this, all religious interests, if they be human, must be committed.—*Dewey.*

MISAPPREHENSIONS OF RELIGION.

This propensity to make religion a spirit which is infused into the mind, rather than a healthy state of all the affections and the perfection of that nature which we receive originally from God, is extremely flattering to the vanity of man. It establishes at once, a kind of distinction, understood however only by those who boast of this rare faculty. It makes grace a privilege to distinguish the possessor, rather than a talent, which all men may obtain and improve. It removes all the tests of real goodness out of the observation of the world, and places the standard in the feelings of the person, where it is accessible only by him who has the testimony of the spirit within himself. It seems to imply that, for the purpose of attaining truth, on the subject of religion, a new faculty must be created in the mind, the operations of which are not to be regulated by the common laws of belief, or explained in analogy with the common nature of man.

By these remarks, I am very far from asserting that the feelings, sympathies, hopes, and fears of a man truly religious, are not very different from those of men who have not made it a subject of serious reflection, or who have never resolved to guide their conduct by its laws. But I mean only to assert, that there is nothing extraordinary in a religious habit of the mind; nothing which may not be explained by the common laws of the human character, by the operation of religious motives, and the influence of hope, fear, and love, when enlightened with a knowledge of our duty, and grounded on the simple truths of the gospel. Religion must either be recommended by arguments which cannot be confuted, or by good effects, which cannot be denied. If no further account is to be given of it, than that it is a special favor vouchsafed to individuals, and that no words can describe its operation, all I can say is, that it must be left to those who possess it, while we endeavor to make the best use we can of our common interpretation of the gospel of Christ.

From what has been said on the subject of sensation in religion, I beg that it may not be understood that I am insensible of the importance of the affections. I know that without them, we shall never find the ways of religion ways of pleasantness, and all her paths peace. I would only contend against that vanity, or that fanaticism, which would make the peculiarities of one man's feelings, the test of another's sincerity, or which spends itself in exertions to excite a frame of mind, which produces little other good to ourselves or others, than merely to exhilarate while it lasts.

I have not dwelt so long upon this species of misapprehension of the nature of religion, because I think it the error into which you, my hearers, are most likely to fall; but only to guard you against the progress of an evil, which, though small and secret in its kindlings, may easily rise into a conflagration which will burn till it strips society of its comfort and its ornament.

HOW TO OBSERVE.

'The result of the whole of what he hears will probably be to the traveller, of the same kind with that, which the journey of life yields to the wisest of its prilgrims. As he proceeds, he will learn to condemn less, and to admire, not less, but differently. He will find no intellect infallible, no judgment free from prejudice, and therefore no affections without their bias; but, on the other hand, he will find no error which does not branch out of some truth; no wrath which has not some reason in it; nothing wrong which is not the perversion of something right; no wickedness that is not weakness. To a healthy mind it is impossible to mix largely with men, under a variety of circumstances, and wholly to despise either societies or individuals; so magnificent is the intellect of men in combination, so universal are their most privately-nourished affections. He must deny himself the repose of implicit faith in the intellect of any one; but he cannot refuse the luxury of trust in the moral power of the whole. Instead of the complete set of dogmas with which he was perhaps once furnished, on the authority of a few individuals, he brings home a store of learning on the great subject of human prejudices: but he cannot have watched the vast effects of a community of sentiment,—he cannot have observed multitudes tranquillized into social order, stimulated to social duty, and even impelled to a philanthropic self-sacrifice, without being convinced that men were made to live in a bond of brotherhood. He cannot have sat in conversation under the village elm, or in sunny vineyards, or by the embers of the midnight fire, without knowing how spirit is formed to unfold itself to spirit; and how, when the solitary is set in families, his sympathies bind him to them by such a chain as selfish interest never wove. He cannot have travelled wisely and well, without being convinced that moral power is the force which lifts man to be not only lord of the earth, but scarcely below the angels; and that the higher species of moral power, which are likely to come more and more into use, clothe him in a kind of divinity to which angels themselves might bow. No one will doubt this who has been admitted into that range of sanctuaries, the homes of nations; and who has witnessed the godlike achievements of the servants, sages, and martyrs, who have existed wherever man has been!'- *H. Martineau.*

For the Register and Observer.

THE CONSECRATED CHILD.

There was much serene happiness depicted upon the countenances of Charles and Ellen Moore, for that day they were to consecrate a bud of immortality but recently given to their care. Deeply did these parents feel the greatness of the design they were to undertake, to direct the unfolding powers of immortality, to guide them back to God. When they beheld the hindrances, a time serving world would, in every case, offer to allure their child to forsake the true for the false, they felt that there must be no contradiction in their own lives, and that their hearts and actions must truly show they desired to keep him within the fold of God, to make the sensual subordinate to the spiritual. They were not unmindful how powerful were the 'serpents' he would encounter in the world, tempting him with forbidden fruit; for their own hearts had once been aliens from the fold, and they trusted not in their own strength to be true to their charge, but looked to Him who had promised His strength should be sufficient for them. If they asked for that strength and proved their sincerity by performing their part faithfully, they felt it would be given. In the trustfulness of their hearts they would consecrate their child to God, but not in an outward baptism, that were a rite no one could assume for another, in imitation of Christ he must take that upon himself when his own heart came to acknowledge that he was a citizen of Heaven. They would have no mockery of godfather's and godmother's promising to be 'sureties' that he renounced all evil, when it was out of their power to have any control over him. They would now baptize him in faith and upon the altar of their own hearts would they dedicate him to God. Together they knelt before him and their voices ascended in a mutual prayer to their Heavenly Father, that their child might be a true disciple of the lowly Jesus, and that his spirit might ever rest upon him keeping him from evil, and upon their own hearts, enabling them to direct him aright. They prayed that they might always feel that he was only lent them, and if found unfaithful in their duties, he might be taken back in purity to God. In holy trust they had given him up, and the recollections of the moments they passed in consecrating him never faded from their consciousness of duty, they never thought of stilling their conscience by giving up any of their obligations to others.

We will pass over a few years and behold this child of efforts and prayers ripening into manhood and taking upon himself the baptismal vows, that his life should be spent in perfecting himself for the high destiny, for which he was given existence. Holy influences had surrounded him from his childhood, and so true had been his teaching, that a contaminating world had no power to allure him from the true sources of happiness. And when in after years we beheld him a fearless opposer of all oppression and casting out from the temple of God's truth, all hypocrisy and worldliness that divided hearts had interwoven with the Christianity of Christ, we felt that his consecration had been no mockery, but earnest and sincere.

J. W.

THEOLOGY AND RELIGION.

One immediate effect of the Reformation was to make religious belief depend on proofs and consist in questions, to the discussion of which considerable learning was requisite. The subject of the evidences, as usually treated, must be very perplexing to a plain, uncultivated, reader; and yet a faith in the great truths of the Gospel, founded on personal conviction, is as important to him as to the scholar. In relation to the external proofs of Christianity, the Protestant exhortation to free inquiry, when considered as addressed to the mass of mankind, appears almost ludicrous. Its internal evidence, as exhibited in the character and teachings of Christ, is on the contrary accessible to every sound understanding and pure heart. It must be the work of the completion of the Reformation to distinguish more clearly than has hitherto been the case, between theology, as a science, and religion, as the universal interest of humanity. To religion it will be no little advantage to be taken out of the hands of the so-called learned, and consigned to the more genial nurture of the natural affections and plain sense of mankind. We will yield to none in a reverence, almost religious, for genuine learning; but we have no respect for the shallow, heartless pedantry which shuts itself up from the warm and generous sympathies of human kind, and spends a profitless existence in discussing the difficulties, which its own ingenuity has gratuitously raised. It is the too frequent occurrence of such examples as these, that has brought learning itself into disrepute with the active and practical portion of mankind, and more particularly those branches of it, which, cultivated in a truly liberal spirit, would yield the most important contributions to an enlarged philosophy of human nature,—theology, history, antiquities, and ancient literature. When religion is no longer confounded with the science, which investigates its nature, history, and manifestations, but is simply regarded as the spirit of faith and love, which should dwell in the hearts of all men,—and when the studies which relate to it, are pursued with a sincere desire of truth, and a constant reference to the means of elevating the character and sentiments of society,—the just and natural relation between the studious and the practical will be perceived at once; they will each be seen to fill their proper station in the wide system of social activity, as fellow-laborers in different ways for the common good; one imparting continually to the world fresh measures of speculative light, and the other giving back to the retreats of contemplation the results of his experience. Their intercourse will become pleasant, friendly, and profitable, from the consciousness of mutual advantage,—embittered neither on the one hand by the expression of disdain, nor on the other by the imputation of uselessness. In the administration of civil and religious institutions, the men of practice will naturally consult the men of study, in all those cases, where the particular pursuits of the latter qualify them to give advice. Schools, Universities, and Academies, will rise to their just value among men. In the light diffused by general intelligence and universal education, men of learning will be respected, because their real utility will be clearly discerned. They will be looked up to, as the conservators of the best interests of humanity—the science, the literature, the philosophy of the world. From their studious retreats they will send forth well qualified men to undertake the highest and most responsible of all human vocations—that of instruction, in its largest sense and in all its branches, from the pulpit and the professors' chair down to the elementary lessons of the Infant's school; and through this extended ramification of their moral power—this long subordination of dependent agencies—they will circulate the same refining influences through every part of society; and thus one great object of civilization will be accomplished,—the bringing of its material and its spiritual elements into harmony and steady co-operation.

Under such influences, which only an improved system of public instruction can universally diffuse,—but little difficulty will attend the external organization of religious institutions, though embracing the most entire freedom and equality of religious profession. If the fundamental principle, that all ecclesiastical authority emanates from the will of a voluntary association of fellow-worshippers, be steadily kept in view, and can at any time be directly appealed to,—various forms and limitations of this principle may be beneficially adopted in practice, according to circumstances—of sufficient force and cogency to secure the most complete decorum and stability in the conduct of public worship and instruction, and to prevent any outbreak of democratic rudeness and anarchy.

There seems no reason, why the principle, which has been found so beneficial in civil society,—that of entrusting its most elementary combinations with the exercise of self government,—should not prove equally so in religious; especially when the application of it shall have been rendered additionally easy by the expulsion of the old leaven of sectarianism, and the substitution of the true spirit of religious freedom. The realization of these views may indeed be among the remoter results of a progressive civilization; but the contemplation of an ideal of good facilitates and encourages our advance towards it. The principle of self-government counteracts the paralyzing effect of centralization, whether exercised by a chief magistrate or a bishop, by a presbytery or a civil tribunal; without, however, rendering it impossible, if deemed necessary for purposes of common advantage, to establish a connection between each separate nucleus of organization. Life in this case proceeds from the extremities of the body to its centre and keeps up a temperate and uniform activity in all its members. The two great principles of human society,—the civil and the religious,—whose union and separation, and just relation to each other, have excited such fierce controversy in every period of the world's history, are thus blended in their elementary operations,—morally and spiritually,—far more firmly than any laws could bind them; springing up together, side by side, from the same fresh soil of humanity, and nourished by the same popular influences. Religion no longer rests upon the surface of society, as a fixed and outward form, but circulates through it, like an animating principle,—its life and its soul—diversified and changing in its manifestations, as humanity itself.

THE SABBATH.

The Christian Examiner for March appeared punctually on the first day of the month. We have only been able to give some of the articles a cursory and hasty perusal. This seems to us to be an able and interesting number. We find the following discussion of an important topic, in an article on the Sabbath.

We would now say a word on a subject which has been far from exciting in the religious community the interest which it claims. The Directors of the Western Railroad in Massachusetts, two or three years ago, when their stock was slowly subscribed for, addressed a circular to the clergy of the state, requesting them to preach on the moral and religious benefits which might be expected to flow from these increased facilities of intercourse. Many complied with the request; but we like best the course adopted by a clerical association in the western part of the state, who addressed to the Directors an earnest petition and remonstrance in behalf of the Sabbath, alleging that no imaginable advantages could compensate for the evils which might flow from its increased desecration by the running of Sunday trains on our railroads. We cannot but apprehend much evil from this source. It is no slight interruption to a village congregation to have a noisy train of cars puffing and rattling past them, or breathing in fiery sighs at a depot hard by, during the hour of public service. A railroad depot too can hardly fail of being the lounge for a constantly increasing company of idlers and Sabbath-breakers.

By running Sunday trains, the whole body of engineers, firemen, and conductors, must needs forego all the benefits of public worship and of the day of rest. The consequence will be, that the most trustworthy men, those who had rather serve God than man, will soon cease to seek an employment which cuts them off from the choicest privileges, and we shall be compelled to entrust our property and lives to men, whom a life without a Sabbath will render more and more unprincipled and reckless. Tendencies of this kind are already discernible on some of our great routes. Fatal accidents, resulting from the most wanton and guilty carelessness, have already occurred unrebuked on railroads the arrangements of which were originally characterized by extreme caution. Our Sabbath trains cannot run many years, before the management of our railroads will fall into the hands of that class of lawless desperadoes, whose mad pranks with the power of steam have murdered so many hundreds on our western waters. Steam is too mighty and dangerous an agent to be committed to any but the safest and best men; and (we repeat it) the safest and best men will not be found willing permanently to give up their Sabbaths.

When the question of Sunday mails was agitated a few years ago, the community in general acquiesced in the decision, that they were a necssary evil, that they saved more travel than they occasioned; that, were they stopped, they would be replaced by numerous private extras and expresses. This decision may have been just. But the question has assumed new bearings with the change in the mode of transportation on our great mail routes, and it is high time that it were agitated anew. The stopping of our railroad mails would lead to little extra travel; for the letter that is sent from any considerable distance can reach its destination sooner by the mail, that rests on Sunday, than by an express however rapid; and on a long journey, the traveller will consult economy of time, no less than personal comfort, by waiting for Monday's steam, rather than engaging a Sunday extra. Even with this stoppage, the mails would be transmitted with a celerity beyond what the most sanguine among us a few

years ago deemed either attainable or desirable. To be sure, news, election returns, prices, European politics, may reach a given point the sooner for travelling on Sunday. But we know not what benefit can flow from this, provided the public communication be rapid enough to prevent individuals from frequently anticipating it for selfish ends. On the other hand, no one can have lived with open eyes in a mercantile community, without perceiving the tendency of Sabbath mails to blend secular cares and plans with religious duties, and to make the business of the past and the coming week overlap the Sabbath. A preacher at least feels that he has sown the seed on stony ground, when before the most solemn and fervent appeals are cold upon his lips, he passes groups of his congregation in loud and earnest conversation over their newly arrived letters and newspapers. In times of strong political excitement, the Sunday trains and mails lead to a great amount of Sabbath-breaking. We could name post-offices and depots, about which, for several successive Sundays during the last autumn, hundreds of people were convened, (and that near or during the time of public service,) to hear the latest fictions of partisan editors with regard to election returns or prospects. If these scenes are to be repeated, whenever there is a general eagerness for news, *Ichabod* is written upon the Sabbath of our fathers.

But even admitting that the Sunday mails are an unmingled advantage to those for whose benefit they are run, are we to take no thought for the temporal and eternal good of those whom we employ to run them? Is news precious enough to be sought when its price is the souls of men? Shall we be content at the judgment seat of Christ, to plead our deep interests in distant markets and in contested elections, as justifying our quiet abandonment of so large a class of men to the recklessness and depravity of a life without a Sabbath?

No Sabbath trains have ever been run on the Lowell Railroad or its branches; and we cannot learn that any loss to the corporation, or serious inconvenience to the communities interested, has resulted from this arrangement. We learn that the Sunday trains on the Providence Railroad have recently been discontinued, in consequence of petitions from the inhabitants of most of the towns on the route. We cannot but hope that this movement may be followed on the rest of our New England routes. We are well convinced that there is enough of moral feeling and religious energy to effect the desired result, if individuals can be found with courage sufficient to go forward and take the lead.

CHRISTIAN REGISTER.

BOSTON, MARCH 6, 1841.

BAPTISM.

We have inserted on our first page to-day, a communication under the title, 'The Consecrated Child.' We are not confident that we precisely understand the object of some parts of the article. If it is the intention of the writer however to intimate his disbelief in the ordinance of baptism and to express his approbation of some private act of 'consecration' made by the parents in the secresy of their own hearts or chambers, instead of baptism, as a substitute for that ordinance, we should feel ourselves obliged to express our dissent and disapprobation. The very act of private consecration, of which the article gives a narration, admits the propriety of some act of religious acknowledgment and dedication on the birth of a child. Admitting this propriety, why should we substitute a device of our own for an appointment of Jesus? The last command of our Savior, 'Go ye therefore and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost,' seems clearly to teach, that our Savior intended in these words, to found a perpetual institution, whose observance should never cease among his disciples. The command is so absolute in its nature, so far from any limitation or restriction, and the promise connected with it, 'lo I am with you alway even unto the end of the world,' is so extensive and perpetual, that there would seem to be but little room for a doubt to arise, as to its meaning or application. From the words themselves, there is certainly nothing to be gathered implying that it was *not* to be obeyed in all ages and by all generations, while independently of the direct and absolute form of the expressions, there are various considerations, which help to demonstrate, that it can *not* be confined to the immediate apostles and was not so considered by them. If the command was to have this limited application it was useless. It has not been and never can be obeyed, nor the promise connected with it fulfilled. The immediate apostles did not teach or baptize all nations, or remain on the earth till the *end* of the *world*. It has been contended, that 'end of the world' is used here, as it is used in some other instances, to signify the end of that age; and that it refers to the destruction of Jerusalem, which is sometimes spoken of as the end of the world. But even this interpretation, which I do not think can be sustained, does not remove the difficulty. For, with the exception of John, they had all fallen victims to persecution many years before the destruction of Jerusalem. If there is any meaning in the command or any sincerity in the promise, if we believe the one was ever to be obeyed and the other fulfilled, we must believe, I think, that it had and was intended to have a wider application than to the apostles, the primitive preachers and primitive disciples of Christianity.

But it may be said, this is all very true; the apostles, and their immediate successors did not and could not obey the command; it is still in force. But it is in force only as it was then, for those who come to the reception of Christianity from some other religion, it is not in force for those born and educated Christians. But we ask why, and for what purpose is it in force for those who come to the reception of Christianity from some other religion? Why should a missionary among the heathen baptize his converts? The only direct answer that can be given is, Christ has so commanded. But we may go behind this and ask why has Christ so commanded? The answer is, because it is proper that they should publicly profess the change that has taken place in their religious faith, and acknowledge their Christian obligations. Baptism is the sign of their having this faith and an emblem of that greater purity of heart and life, which Christianity inculcates and helps man to attain. This is the reason, why the missionary, toiling to plant the Church in heathen lands, baptizes the followers, he is able to gather to the cross.

But does not the same reason for Baptism exist in a Christian land. Are men Christians as a matter of course because born of Christian parents, and educated beneath Christian influences? Do all, as they grow up to the stature of man, grow up to the stature of perfection in Christ Jesus, having their spiritual nature developed according to the law of the spirit of life in Christ Jesus, having that faith in the invisible and the eternal, those religious affections and hopes which crown the soul with dignity and fill the heart with peace? Have not many only the form of faith, the outward habit, which custom makes it convenient and respectable to put on? and are there not multitudes without even that? and if we think the command is in force for those who come to the reception of Christianity from some other religion, is it not in force for those who come to its reception from no religion at all?—and if we believe that it was intended that a heathen, as he passes from the darkness of ignorance, to the light of truth, from the idolatry of superstition to the worship of the only living and true God, should be baptized, 'into the name of the Father and of the Son and of the Holy Ghost,' can we believe, that, it was *not* intended, that a Christian so-called, but a Christian only in the matter of his birth-place, as he passes from negligence to duty, as he awakens from worldliness and sin, to the perception of his spiritual nature, and the fearful responsibility involved in his destiny as an immortal and accountable creature, can we believe that it was not intended that such a person should be baptized also? For ourselves we cannot believe this. In addition to the broad and unqualified terms of the command, every consideration which makes it in force for the heathen, makes it in force also for those who are Christians by birth and name, but not in spirit. There can be little question either that the apostles so considered it. They looked upon it as a rite of universal obligation and perpetual use. There never has been produced we believe, and we are not aware that there exists, the shadow of any direct evidence, in the writings of the New Testament, or the works of the early Christian fathers, that it was ever then considered as a temporary institution, or that it was not to be observed in all ages and by all generations. The apostles lived, some of them, long enough to see some of the second generation of Christians coming upon the stage, and if these were not to be baptized, if any doubt had arisen in the minds of their successors as to the propriety and duty of baptizing them, that doubt would probably have been expressed. There would have been some record of it, some controversy about it. There is none, and no allusion to any. We are satisfied that Baptism, as an ordinance of the Christian religion, rests upon the foundation of authority; Jesus Christ commanded it, and commanded it for *all*.

And we deem it of importance that this, and the other simple rite of Christianity, the Lord's Supper, should rest upon this foundation. We know that many, as wise and good Christians as they are acute Theologians, think and speak lightly of this matter of direct authority. 'We dislike,' say they, 'this constant recurrence to the letter which killeth. It is the spirit which giveth life. It is enough for us that the ordinance is consistent with, and congenial to, the spirit of Christianity, that it has a good effect upon our hearts, that it touches and interests our feelings, that it deepens and impresses religious convictions, and emotions. This is authority sufficient for us.' We are behind none, in our estimate of the practical tendency and beneficial importance of the ordinances of Christianity; but we protest against resting them on this foundation alone. It is departing from the simplicity of Christ. It is opening too wide a door for the introduction of rites and ceremonies. Whence have crept in the corruptions that have defiled the pure and spiritual worship of the Apostolic Church but from this source? What better argument does the Catholic need for his seven sacraments and all the splendid services of his ritual, but this, viz., that, they produce religious impressions, and awaken and deepen religious emotions. This is true, as respects Baptism and the Lord's Supper, and we delight to appeal to it as a secondary argument, but as the ultimate foundation of both these ordinances, we prefer to rest upon the authority of Christ's command, the sanction of his will and intention. With this authority and sanction we believe the rite of Baptism to be invested.

As to the nature, design and efficacy of this ordinance there can be but small difference of opinion among enlightened Christians. No one who comprehends the great object of religion both in its truths and observances, will attach any mysterious power, to this or any other outward ordinance. It has no efficacy, but that which we impart to it, by our own contemplations, our pure purposes and our sincere prayers. Its mere observance is not a certain passport to the divine favor. Like the Supper, it is emblematical, designed by its simple observance, to encourage our pursuit of the reality it represents. We signify by it our desire to possess, and our intention to strive for, that inward purity, that freedom from the defilements, that superiority to the debasing influences of earth, which Christianity requires. This is the substance of its design, this is the sum of its efficacy. If these are fulfilled by sincerity on our part, it is all for which we need be anxious.

Thus far our remarks have had reference principally to baptism as administered to adults. But other questions remain. We baptize infants and we baptize by sprinkling. What authority it is asked have you for this? Our answer is that we think we have the authority and example of the apostles themselves, who were best acquainted with the nature of this rite and the proper subjects of it.

The question relative to sprinkling and immersion, we deem of no great moment. It is admitted on all hands, that among the apostles and in Judea, the usual mode was *immersion*; but we think there is evidence that this was not universally practised. At least there are instances, in which the inference, that some other mode than immersion was occasionally used, is very strong. When Peter had finished his speech before Cornelius and his friends, he said, 'can any man forbid water that these should not be baptized? and he commanded them to be baptized.' The expression 'forbid water,' taken in connection with the whole passage, implies that water was brought and that they were baptized in the house, and if they were baptized in the house, they were probably baptized by sprinkling. When the jailor was converted by the midnight miracle, Paul took him 'that same hour of the night and baptized him and all his house.' The inference is, as they were baptized in the night, that it was done in the house, and not by immersion. There are several other similar passages, from which the same inference may be drawn. Besides, though in that warm climate immersion was always practised, as convenient and agreeable, it does not follow that it must always and every where else be practised. We maintain that the spirit of the institution is retained, and its design effected, by sprinkling, just as the spirit of the Lord's Supper is retained and the design effected, though we observe it at mid-day and in our Churches, while the Savior instituted and observed it at night and in a private chamber. This is one of those points where the text, the letter killeth and the spirit giveth life, may be very properly applied.

With reference to the baptism of infants, it is admitted that the direct argument from Scripture in its favor is very small. It consists simply and wholly in the fact, that in several cases, it is mentioned that the apostles baptized such and such persons, and their household. There is no evidence indeed that there were children in these families. But on the other hand there is none that there were not. All the acts of the apostles also are not given us; if it is recorded that in three instances they baptized whole households or families, they probably did it in very many more, and in some of these there must have been children and infants. This is the situation in which the New Testament leaves the subject. Now the question arises, who introduced infant baptism? If the apostles did not authorize and practise it, who did? How came it a rite of the Christian religion in such general observance? We cannot tell. It is certainly a very peculiar custom in itself; one that would not be likely to suggest itself to an innovator in any age; and if it had, if it were a corruption, which some one of eminent authority among the disciples, had introduced, subsequent to the time of the apostles, should we not have some account of its introduction? Would there not have been some controversy respecting it? Could anything so peculiar have been imposed without a word of opposition or single trace of doubt or difficulty in any mind? We can trace the progress of corruption, of departures from the simplicity of Christianity, in every thing else; why can we not trace it in this, if it be a corruption? We can note distinctly the different periods in which superstitious and mystical ceremonies were connected with the baptism of infants. If we can note these, why can we not note the period when the rite itself was introduced, if it was done by other than apostolic authority? We cannot do this? We nowhere learn anything of the introduction of infant baptism, subsequent to the time of the apostle, or perceive the faintest trace of any controversy respecting it. In not one of the early fathers, we believe, is there any denial or even doubt about it expressed. Wherever it is spoken of, it is spoken of as a thing universally admitted and practised. The inference is very conclusive therefore, that the apostles authorized it by their example; that in the spirit of their Master, who took little children in his arms, and blessed them, they sprinkled with the waters of baptism, the children of disciples; and that under the sanction of their authority, it was handed down from age to age. After the reformation, the ceremonial mummery, that had been connected with it in the dark ages, first led some to doubt, and others subsequently to deny and neglect it. We are of opinion therefore, that we can trace infant baptism, by an unbroken succession, to the times of the apostles, and rest it upon their authority; those who deny this may fairly be called upon to show where and by whom it was introduced, if not by them. In addition to this authority, there seems to be a simple beauty and propriety in the rite itself, commending it to the heart of every parent. What is it, in itself? It is an expression of Christian faith on the part of parents, and a solemn acknowledgment of gratitude to God for the gift of children. It is also a solemn act of dedication, a free-will offering by which we present our children to God, that he may make them objects of his favor and blessing, and promise that so far as depends upon our exertions and prayers, we will nurture them in the fear of God, and the principles of the Gospel. It is an act of resignation, whereby we acknowledge that we are ready to submit ourselves and our children, and all that we hold dear in the world, to the disposal of infinite wisdom and goodness. This is the nature of the rite as administered to children. Is there not a beauty and propriety in it? Is it not agreeable to the interesting relation of parent and child? Does it not seem right and good that they who are entrusted with children to be trained up by them for happiness, for usefulness, for heaven; who have a high and holy duty to perform, who are ready to sink beneath their burden and whose souls are big with unutterable emotions of tenderness and solicitude, does it not seem right and good, that they should look to God, for strength to help them in their mighty work of moral education, ask of him light to guide and blessings to comfort, both them and their children? Most surely it does; and who shall say that it is an idle and a useless service from which no benefit shall result to parents or child? Who shall assert that on the minds of the former it will not leave an impression, which time cannot efface, awaken in their breasts the holiest sentiments of man's nature, call into vigorous action the whole energy of their characters, and give them grace to help forward themselves and their children in the path to heaven? Who shall say either, that when the child arrives at years of understanding, the assurance, that in the tender period of his infancy he was dedicated to God in baptism, may not have a mighty moral influence upon his character, mould his heart to the love of his Maker, and lead him to the glorious fulfilment of his moral destiny? And who can tell that God may not behold with peculiar favor, the children who have thus been dedicated to his service, and encircle them with the arms of his protecting mercy amid the temptations and trials of life? No one can do this; and if there be any efficacy in prayer, if there be any benefit in holding communion with our Maker, if there be any value in any outward expression of our sentiments and feelings, we must believe, and we have reason to believe, that moral and spiritual good, will result from the observance of baptism. We are not justified in neglecting it either for ourselves or our children. If we see reason to believe that Christ appointed it, that the apostles practised it, that moral good, will result from its observance, we ought to come forward ourselves, if our brows are yet unbathed by its waters; we ought to present our children at its fountain, that God, who is rich in mercy, may shed upon us and our children the blessings of his love and favor. The Church is thought by some to be the most suitable place for the administration of this ordinance; others prefer to have it administered at the private dwelling. The place is not with us a matter of moment, and we are willing to leave it to individual feeling or conviction. But the duty we would urge upon the conscience, by the love we bear our offspring, and by our faith in him, who said 'suffer little children to come unto me and forbid them not.' We entreat all to have the waters of baptism sprinkled upon the infant brows of their children and the blessing of almighty God invoked upon their lives, that they may be guided in innocence and safety through the trials and temptations of this life, and brought to the gate of heaven.

CORRESPONDENCE OF THE A. U. A.

Quincy, Ill. Jan. 14, 1841.

Dear Sir,—Having an opportunity of sending directly to Boston by Mr —— a member of our society, I gladly embrace it that I may give you some further account of my doings. When I wrote you last, I had been here but one Sabbath. Now, six Sabbaths have passed—I have seen all of my flock—I have got used to the pulpit here—and feel now quite at home. Our audiences have varied with the weather. The afternoon ones are invariably the larger, owing in part to the fact, that the Episcopalians have no service in the afternoon, and some of them come to our church. I held an extra meeting on Christmas eve, and had a respectable audience. Every Sunday I see strange faces in the church. I intend preaching a lecture on the first Sabbath Evening, of every month hereafter, in order to give an opportunity to Christians of other denominations to come and hear our views. We are as yet small in numbers and much talked against, and I wish to do all I can to remove the prejudices of others. * * * On the first Sabbath of the new year, I administered the Communion here for the first time. We could not but feel deeply grateful to our friends, the ladies of Brother Allen's Society in Northboro', as the service of plate, which they so generously sent us, was spread on our Lord's table. I could not but feel that this was a blessed day for us. There is nothing which brings me so near to the Savior, as sitting at his table; and representing to myself that sacrifice which he made for man, for me—and nothing makes me feel so deeply my responsibility. I have so great faith in this ordinance, that I have proposed to administer it on the first Sabbath of every month, and the proposition has been gladly acceded to. We have now twelve members of the church—Another has already expressed to me his desire of joining us at the next communion. This gentleman was brought up an Episcopalian in New York. He told me he could not belong to any Church, or hear with pleasure any preaching, where there was not charity; feeling, that he had found this in our church, he was now ready to make a profession. * * *

I feel that we have every thing to encourage us. The utmost harmony has prevailed in all our proceedings. * * *

Last Wednesday evening, we had a historical lecture in our church upon the causes, objects and result of the Council of Nice. This was one of a course of lectures which the 'Quincy Historical Club' are giving to the public weekly in our church. It was given by a gentleman of liberal mind and of extensive reading, but of Orthodox sentiments. There was a pretty large audience composed of individuals from all the Religious Societies. The Lecturer aimed to give a just and candid statement of historical facts—and I felt on leaving the house, that no sermon which I could have preached there, would do the good, which this lecture will do, for our cause. All that is needed is a candid hearing of truth and of fact.—I go in to hear the preaching of the other Societies as I have opportunity. About a week since, I attended an evening meeting of the Mormons. I was more amused than edified. One of the Elders, who spoke for about an hour at the top of his voice, running from one subject to another without any apparent connexion, among other things dwelt upon the second coming of Christ to reign for a thousand years on earth, (which is one of their favorite doctrines.) 'Then,' he said, 'all the possessions of the earth, the lands and houses and property shall come into the hands of the Saints—the curse shall be taken from the earth—and it shall all be like the garden of Eden. Then, my friends, one cow will give milk enough for any family—we shall have butter and cheese a plenty—and everything good.' This seemed to be the height of Saintly enjoyment, no doubt, to many of the Mormons, for they are generally very poor, and some of them suffering for the necessaries of life. I think I never saw an audience of such stolid faces as at their meeting.

P. S. I have desired some of my friends, if they have a good book to spare, and wish to give it where they may be assured it will accomplish a good work, to send it to your office, to be fowarded to Quincy, and put into our parish library.

RELIGION IN FRANCE.

[From our correspondent in Paris.]

Messrs. Editors,—I send the first article in the 2d No. of the 'Le Lien,' and am happy to assure you that these sentiments are making rapid progress in France. Last Sabbath the Rev. Mr Martin commenced a course of sermons on the 'Apostle's Creed,' and his discourse was a most happy exposition of principles with which I have entire sympathy. France is beginning to ask with the trembling jailor, *what shall I do to be saved?* Infidelity, which came in at the head of society, is going out at its feet.

Yours truly, C. B.

Differences of the Confessions of Faith, obligatory and free.

A confession of obligatory faith, which the pastors, the elders and deacons, the communicants and the faithful of a congregation are obliged to sign or to swear to, in receiving the evangelical ministry, the consistorial functions, or in becoming members of the church, is an instrument of discord.

A confession of free faith, to which one adheres without renouncing his liberty, without giving an imprudent siguature and without swearing a rash oath, is a means of peace.

A confession of obligatory faith is a chain; men break it with violence when they escape from it, and a denial of this faith is followed by scandal.

A confession of free faith is an alliance. Men withdraw from it peacefully when they think they should no longer serve it; and such a withdrawal is followed by charity.

A confession of obligatory faith is the declaration, at the entrance of a religious life or of the sacred ministry, that they will think through their whole life in the same way upon all the most weighty truths of faith. There is an alienation or renunciation of the future.

A confession of free faith is a declaration that we cannot foresee all the lights, the graces, the means of edification and the expressions of the spirit which God will send us. There is a reservation of the future.

An obligatory confession dispenses with study and removes itself from it more and more.

A free confession forcibly brings one to incessant investigation.

An obligatory confession cannot exist without domineering over conscience.

A free confession guarantees independence to conscience.

An obligatory confession would maintain unity by excluding from the church and from the ministry whoever rejects but one of its doctrines. It creates separation.

A free confession maintains unity in not excluding any who do not exclude themselves. It serves as a rallying point for all.

An obligatory confession introduces an external and apparent harmony and similarity of words, liturgies and formulas.

A free confession lays the foundation of real and intimate harmony; a concord of consciences, of minds and of hearts, a concord of prayers and of sacraments.

An obligatory confession is an engagement taken with men.

A free confession is an engagement taken with God.

An obligatory confession is an act of submission to the word of men; the disciple is sent to 'Moses and the Prophets' and to an authority not inspired.

A free confession is an act of submission to the *word of God*; the disciple is sent, according to the parable of Lazarus, to 'Moses and the Prophets' and to inspired authority alone.

An obligatory confession is a work partly at least political, which prostrates the church before the civil powers, praying them to declare it innocent and protect the faith.

A free confession is a work purely religious, and leaves to the Church of Christ, in the face of the civil powers, its sacred dignity.

An obligatory confession may receive adherents actuated by self-interest.

A free confession can incite them only through their disinterestedness.

An obligatory confession may give birth to hypocrisy, and hide mental reservations under its signatures.

A free confession gives birth but to sincerity and hides nothing. The Apostolic Church has set forth nothing to which its pastors and disciples must swear and sign. The system of obligatory confession makes no part of it.

The Apostolic Church has constantly required a full and open declaration of faith. The system of a confession of free faith is everywhere found in it.

An obligatory confession is an affront to the word of God; as if it was not such that men could, with the hope of saving others in saving themselves, engage to preach it.

A free confession is a homage of faith, convinced that the word of God has wished to establish unity by the bond of love and not by an immoveable and stagnant acquiescence in doctrines.

An obligatory confession is the sure means of not 'receiving, (in spite of the precepts of St. Paul) him who is weak in the faith;' but, of having with him instead, 'doubtful disputations.'

A free confession is the way of receiving him, and of avoiding sterile disputes.

An obligatory confession is the abrogation of the precept of St. Paul, 'Prove all things and hold fast that which is good.' Everything is examined once for all, and the good is supposed to be retained.

A free confession is the accomplishment of the precept of St. Peter, be ready always to answer, with respect and freedom to all those who ask a reason for your hope. An obligatory confession obliges one to say, 'I am of *Paul*, of *Apollos*, or of *Cephas*,' and lastly of *Christ*.

A free confession requires one to say first of all, *I am of Christ*.

An obligatory confession cannot tolerate that every one should act as he is fully persuaded in his own mind; as St. Paul enjoins.

A free confession consecrates this sacred liberty with all the other privileges of Christianity.

An obligatory confession annuls by the very fact the commandment of St. John, 'Believe not every kind of spirits, but examine them to know if they came from God.'

A free confession maintains this right, imposes this duty.

Finally—an obligatory confession puts, contrary to St. Paul, faith above all.

A free confession leaves faith in its proper place and recognizes it as less excellent than charity. (Cor. xiii, 13.

THE UNITARIAN CHURCH IN HILLSBORO', ILL.

Some time ago, several ladies, belonging to Rev. Mr Miles' church in Lowell, sent to the Unitarian church in Hillsboro,' Ill., a Service of Plate for the Communion Table, together with a parcel of books. The following vote of thanks and letter of acknowledgement, recently received, we are permitted to insert in our columns. It is pleasant to us to notice such tokens of Christian regard, and we hope they will be frequent.

Vote of thanks passed by the Hillsboro' Church, Jan. 24, 1841.

'*Resolved*, that Mr Huntington be requested to communicate our grateful acknowledgements to those ladies of the South Congregational Church in Lowell, who presented us with the Plate and books lately received, for this their munificent gift—indicating, as it does, the deep and lively sympathy they feel for us, and the strong interest they take in the spread of Christian truth.'

Mr Huntington's letter of acknowledgement.

Hillsboro', Ill., Jan. 23, 1841.

Dear Friends,—The articles you sent us from the overflowings of Chrtstian love, have come safely to their destination. Nobly have you redeemed your pledge—or, at least fulfilled the intimation given me when I was with you—that, in the course of the year then following, you would do something to aid us in addition to what you then bestowed. The obligation under which your liberality has laid us we feel to be very great. But Christian society is all a system of mutual dependencies, and you have already the only 'reward' that we shall probably ever be able to render you. We hope, however, that we shall in time become benefactors to others, if not to you—feeling, as you doubtless do, that 'it is more blessed to give than receive.'

Your sacred gift has inspired our church with fresh courage. While we share the memorials of our Savior's love by means of your bounty, —while our ears listen to the word of life and joy which you have sent us, in a form so beautiful, our hearts will not only be drawn out in gratitude to you, but we shall feel as if you occupied distinguished seats around our communion table, and had, of all our eastern churches, our deepest Christian sympathies. And if our active charities do not flow so far as you, we trust that they will still, though in an humble current, flow on, and thus prove a fountain welling up unto everlasting life.

In behalf of the First Congregational Church in Hillsboro'—yours truly,

WILLIAM P. HUNTINGTON.

P. S. We still hold our worship in the Lyceum. Most of the materials for building our Church are on hand, and we expect to set about it as soon as the frost leaves the ground in the Spring.

RECENT PUBLICATIONS.

The Monthly Miscellany of Religion and Letters, for March, 1841. Boston: William Crosby & Co.

This excellent periodical made its appearance on the first of the month—a punctuality the more exemplary, as we happen to know it was amidst some peculiar and pressing avocations of the Editor. Besides an ingenious article on the 'influence of the Hebrew faith and character,' which, both for its subject and felicitous illustrations, we commend to our readers, we find an excellent sermon 'on spiritual existences' and a dissertation on 'the proper use of the facts of the gospel,' which latter theological students and teachers of our Sunday Schools may read with benefit.

Of several notices of recent publications we observe with special pleasure that on the numbers, which have as yet appeared, of the Lowell Offering, which the writer is rightly disposed

to regard as one of the most remarkable productions of the age—'Why is it not so?—considering the quarter whence it comes and the contents which it offers to our perusal'—and of the Tract on Emancipation, lately issued by Dr Channing.

We entirely concur with the writer of this notice in the view he presents of this difficult subject, and of the little effect, which is to be hoped in the present condition of things from such publications, with whatever ability or unexceptionable spirit they may be written. 'In this Tract, particularly, there is nothing, that ought to irritate the slave-holder. It is a strong and uncompromising, yet a respectable and dispassionate, appeal to his intelligence and his moral nature.' 'But it is matter of regret'—and we cannot but invite the attention of all writers upon this subject to the judicious remarks that follow—

'It is matter of regret, that such works by such writers should be stripped of half their power for good, by the manner in which the subject of slavery has been treated of late years. We refer to the organized movement,—the Abolition Societies. We have no doubt that this organization has greatly retarded the cause of emancipation in this country. It has irritated and alarmed the South. They have regarded it as a conspiracy, a combined effort and purpose to do their work—to put down slavery for them, and at all hazards. They have accordingly braced themselves up as against external assault. They have taken stronger ground for slavery. They defend the institution, as they did not formerly. They have ceased to be candid in listening to the merits of the case. Any Northern writer for emancipation (and unhappily there are no Southern ones now) is ignorantly or wilfully identified with the Societies—the conspiracy, and is made responsible for all their acts and words,—regarded as one of them. Of course he can get no candid hearing, not even a reception at the South, nor at the North either with the multitudes who are principled, or prejudiced, against the combined movement. Individuals best qualified to treat the subject with effect are thus silenced. And they may as well be silent. Dr Channing himself has not a tithe of the influence he would have had, had there been no organization. Protest as he may, he will be identified with the organized mass. We presume he has *not* a hundredth part of the candid readers at the South, or readers there of any sort, that his celebrity would have obtained for him, but for the Societies. And humble individuals are struck quite dumb, or else do really come out under the auspices of some Society, and so had better be dumb.

Dr Channing says in the work before us, that individuals of any standing or influence at the North ought to speak out fully and decidedly against slavery. We tell him it is of no use under the circumstances. The late combined movement must wholly subside, nay, the very odor of it must have time to pass quite away, before any thing can be done to advantage. Dr C. says that the Societies are going down, and therefore individuals shou'd be stirring. Very well; when they are gone down, and it is fully *understood* throughout the land that they are extinct, then something may be done to good purpose, and in a legitimate way, by individuals; but not sooner. And that time has not arrived. We wish we could believe it near. The greatest fault we have to find with our author is, that he does not fully appreciate and distinctly state the mischiefs that have arisen, and that from the Anti-slavery combinations. He is not satisfied with their doings, he tells them plainly some of their faults; but he so admires some of the men, and their motives, (and no doubt some of the best men living or dead are among them,) that he overlooks and spares the vice of the principle. He warns us abundantly, and how justly! against tolerating the principle of slavery, because there are excellent men who uphold it. It appears to us that he needs to be warned against allowing the characters of some Abolitionists to blind him to the mischiefs of Abolition Societies. He does not take the decided ground with respect to them that his own principles seem to us to require him to take.

Dr Channing has some striking, and to us new, views on the point of political non-interference with the institution of slavery. We know not how they will appear to statesmen, but to us they seem sound and important. In contrasting the conduct of the British nation in reference to slavery with that of this country, we believe that he does more than justice to England. He does not make due allowance for the different circumstances in the two cases.

Under the article of 'Intelligence' in this number we find some curious extracts from the notices by Rev. Samuel Sewall of Burlington, of the origin and history or the Boston Thursday Lecture, of the Sacramental Lecture formerly common in our churches, and of the Convention Sermon.—*Communicated.*

SIMULTANEOUS TEMPERANCE MEETING AT FANUEIL HALL.

We alluded to this great meeting in our paper of last week, and expressed a hope that we might be able to give a full account of it in a subsequent paper. The best description of the proceedings we have seen is contained in the Mercantile Journal, the whole of which we would transfer to our columns, if they were not so crowded with other matter. What follows is only an abridgement of the account in that Journal; and the Reports of the speeches there given we regret to be obliged to omit, altogether.

Never has the old cradle of liberty held within its walls a denser congregation of warm, hearty, and patriotic souls, than gathered beneath its dome on Tuesday evening (23 ult). The call had been made for a meeting at 7 o'clock, and during the day, the American Ensign had been floating proudly from the hallowed edifice, bearing also upon its folds the inscription, 'Eighth Simultaneous Celebration of the friends of Temperance throughout the world.' The topic of conversation, everywhere, was upon the entertainments of the evening, and long before the appointed time, crowds were pressing through the streets and passages, leading to the place of meeting. Before 7 o'clock had arrived, every nook and corner of the building was crowded to suffocation, and hundreds turned away, with disappointment upon their countenances. The hall was brilliantly illuminated, and hundreds of ladies were amid the gathered host.

Rev Mr Wise offered a fervent prayer, after which, was sung the following hymn:

What hallowed thoughts our bosoms swell,
Beneath thy dome, Old Faneuil Hall!
On olden time our musings dwell,—
The cannon's peal, the trumpet's call.

Cradle o Liberty!—dear name!
Dear to the Patriot's glowing heart;
Till latest times shall men proclaim
The glories that thy walls impart.

Within these walls, 'neath Freedom's beam,
To plead for Temperance we meet,
What holier cause, what nobler theme
Could bring us to this loved retreat?

Blessings abound where Temperance reigns,
It dries the weeping mother's tears;
The poor inebriate breaks his chains,
And finds the bliss of former years.

What thanks are due to thee, oh Lord!
For all thy rich displays of grace;
Thy works of mercy we'll record,
Thy kindness to our guilty race.

On Thee alone our hopes depend;
Thy favor we will still implore;
Do thou our holy cause defend
Till drunkards' woes are known no more!

Dr John C. Warren, was chosen President of the evening; Samuel Dorr, Richard Austin, Moses Grant, Thomas A. Davis, Walter Channing, James C. Converse, Vice Presidents; and Wm. B. Spooner, Isaac F. Shepard, and Marcus Morton, Jr. Secretaries.

On taking the chair, Dr Warren remarked, he wished it was in his power to express the gratification he felt in meeting his fellow citizens on this auspicious occasion, but if he had strength of body, it would be utterly impossible to give utterance to the feelings of his heart Being afflicted, however, with a severe cold, he was prevented from making any attempt to speak, and introduced his friend, Dr Walter Channing, who presented, and read the following resolutions, which were severally adopted by acclamation:

Resolved, That we most heartily welcome this happy return of that anniversary, the simultaneous meeting of the friends of Temperance throughout the world, and which in its joyful and wide-spread congratulations, gives good promise of continued and increasing effort to spread the blessing of Temperance over the whole earth.

Resolved, That this old Hall, 'the cradle of Liberty,' in which patriots and lovers of men, spoke with eloquent lips from burning hearts,—that this venerable, and venerated Hall is the proper place for the assembly of the friends of Temperance, that they may consult for the freedom of the individual, as did their fathers for the national liberty.

Resolved, That the principles of the Temperance reform, are a declaration of independence,—an assertion of moral, religious, intellectual, and physical freedom, and, as such, demand the support and the respect of every friend of humanity.

Resolved, That Samuel Dexter, John Lathrop, Isaac Rand, William Brown, Jeremiah Hill, and their associates, who, on the 4th day of February, 1813, at 4 o'clock P. M., met in the Hall of the Union Bank, in State Street, Boston, to deliberate on the wide-spread, and increasing evils of intemperance in the land, and to devise means for its suppression, began on that day a noble work, a work which has already brought peace and joy to countless hearts, and which in its consummation will be full of blessings to the world.

Resolved, That in the millions who, under the ministry of Father Matthew, in Ireland, have pledged themselves to Temperance and to virtue,—in the diminution in Great Britain of the revenue from intemperance, of hundreds of thousands of pounds sterling, and in the suppression there of thousands of distilleries, we have facts of the deepest interest in the progress of a true civilization, —a moral regeneration surpassed only by the progress of Christianity.

Resolved, That in commemorating the progress of the reform abroad, we cannot, and should not be unmindful of what has been done for it at home; especially would we bear in mind its recent achievements in Baltimore, and would say to that city, that in the organization of reformed drunkards to suppress intemperance begun in it, 'you have indeed laid the axe at the root of the tree, and from our heart of hearts we bid you God-speed.'

Resolved, That the agency of this state and of this city, in beginning, and carrying forward the Temperance cause, should not be forgotten in a meeting called to commemorate what it has done; and in stating these facts in the Temperance history, let us use them as appeals, as motives to increased zeal, and to undying effort in the great and good cause.

Resolved, That in adverting to the agency of this city and state in the origin and progress of the reform, we cannot but make distinct mention of what has been done for it by our brethren of the Catholic church. Most honorable have been their labors, most noble their results. We offer them our sincere congratulations, and our best hopes that they will persevere till their efforts are crowned with complete success.

Immediately after the acceptance of these resolutions, a song—'I've thrown the bowl aside,'—was sung by Geo. F. Root, Esq.

Moses Grant, Esq., came forward, after the Addresses, and proposed, 'The Reserved Corps of the cold water army!' which was received with nine cheers.

The immense assembly then arose, and united in singing the National Hymn, 'My country 'tis of thee,' when they quietly left the hall, and went to their homes, with an ardor and interest in the cause of temperance that has never been surpassed.

The evening of February 23, 1841, is one long to be remembered, in the temperance annals of the city. The silent and persevering efforts of the true and tried through the winter, have been proved successful, and the influence will go out to the country, giving an impulse and confidence that has been wanting, and return again in its reflex course with blessings upon ourselves. The God of heaven is with us; His smiles already crown our efforts; and a voice loud as the rushing torrent comes to us from abroad and at home, 'In due time ye shall reap, if ye faint not.'

VITUPERATION.

Messrs. Editors,—The following paragraph is taken from the leading Baptist paper in New York city.

'PROFESSORS OF HARVARD UNIVERSITY.—Two of the Professors of Harvard University are stated to have refused to sign an acknowledgement of belief in Christianity in accordance with the conditions required of those, who deliver the Lowell Lectures. It is not strange to us that Unitarians do not believe in Christianity. We never supposed that they did.'

I should have taken the trouble, Messrs. Editors, to go to the Editor of the aforesaid paper, and demand a retraction of this calumny, were I not too well acquainted with sectarian bigotry to hope for anything like justice from a bigot such as the writer of the above shows himself to be. It is utterly false that any Professors of Harvard University have refused to lecture before the Lowell Institute on the ground of disbelief in Christianity. As to the scandalous saying, that Unitarians do not believe in Christianity, it is enough to reply, that the munificent founder of the Lowell Lectures, who required a profession of Christian faith from all lecturers before the Institute, founded by him, rejoiced in being an Unitarian.

We might enlarge at any length upon the rancor and folly of the paragraph above quoted. But it is needless to say much upon a matter, which all well-informed men must understand. We have been very happy to observe the progress made by the Baptist denomination not only in numbers, but in learning and liberty, and we rejoice in a personal acquaintance with not a few generous minded clergymen of this faith. The tone of the New York organ makes us fear, that the liberal movement is confined to the Baptists of New England. Perhaps it is as well to pity the ignorance as to condemn the bigotry of the Solomon who sits in the editorial chair. S. O.

New York, Feb. 26, 1841.

OBITUARY.

Died, in this city, 27th ult. Joseph May, Esq., 81. Mr. May was a native of Boston, where he spent his long life, and was generally known to the inhabitants of the city. He was educated as a merchant, but for more than forty years before his decease, he was Secretary of a public Insurance Company, in which office it was his good fortune to be associated with a succession of men greatly distinguished for moral and intellectual endowments, by whom he was highly esteemed, and whose society excited and improved his own strong mind. Without pretensions to literary distinction, he acquired from books, and exact observation, a great store of knowledge on most subjects of interest and utility in the conduct of life. A retentive memory made him an instructive and amusing chronicler of the events of the last 70 years, (for he rarely lost a fact which had been once impressed on his mind,) and his extensive acquaintance with cotemporary society, afforded innumerable illustrations of the character of the eminent men at that period, as well as of domestic occurrences.

He was born in an age more remarkable than the present for refined courtesy and formal politeness, when ease, negligence and indifference were not so much admired as in this day, and a respect for the feelings and comfort of others, were among the requisites of a well bred gentleman.

He was distinguished for active kindness and disinterestedness, and the writer (in the course of a pretty long life) has never known an individual who did more to promote the happiness of others than Mr. May. It was not his lot to move in an exalted sphere, or to influence the destinies of whole communities, by the powerful exertion of great talents; but in the humbler duties of a peace-maker, in reconciling aversions, and restoring broken friendships, in reforming guilt, and in raising weakness from despondency, he was actively engaged during his whole life; and those who were best acquainted with him, will admit that no day of his passed without some virtuous effort or benevolent action.

His occupations in business were laborious and incessant, yet by untiring industry, strict method, and economy of time, he made leisure for works of charity, and was enabled in very many instances, to aid those whose ignorance or inexperience in affairs had involved them in perplexities and embarrassments, from which their own skill was insufficient to release them. He rescued many orphan children from poverty, educated and brought them into life; and very few men in our city have, according to their means, bestowed so much money in acts of beneficence and on objects of public utility. This he accomplished with a small and limited income, by a wise and judicious frugality; and what is quite as remarkable, he was able to restrict his wants within the limits of his means, and never regretted what he could not obtain. He was an encouraging example to persons of moderate fortune, by proving that wealth and fashion are not essential to the highest respectability, and that a man who is not rich, has within his reach, advantages infinitely superior to riches.

Mr May discharged various public trusts with honor and fidelity. He neglected nothing and left nothing unfinished, which zeal and labor could accomplish. His disposition was extremely cheerful and social, and his life a very happy one. It was not, however, without severe and repeated domestic afflictions, which he bore with firmness and resignation, for he was religious in practice as well as in faith, and never forgot his dependence on God, or the great reckoning to which he was to be called.

He had no vices, and as few faults as belong to most men, and his friends will agree that they have rarely known his superior in virtue or wisdom.—*Daily Adv.*

For the Register and Observer.

Died in Rowe, Jan. 30, Mary Munroe, daughter of Rev William L. Stearns, Æt. 1 year and 11 months.

Sweet child! thy trials soon were o'er,
Thy race was quickly run,
Thy little life has passed away,
Just as its dawning had begun,
And to a brighter world that this,
Thou 'rt gone with all thy loveliness.

Thou wert a frail, exotic plant,
Too beautiful to last;
And ere thy flowers their petals spread,
Crushed by the cold and wintry blast;
The outward form to earth was given,
Its sweet exhaled like dew to heaven.

I wonder why such lovely flowers
Are ever planted here—
Just for one short and joyous hour
A tender parent's heart to cheer—
Then, ere its fragrant buds expand,
Transplanted to a fairer land.

And yet I know thy spirit roams
With angels pure and bright,
And stars like gems of glittering gold
Are set around thy path of light;
Thy little harp is tuned, I know,
To richer strains than ours below.

And shall we mourn for thee, sweet child,
So soon, so early blest,
Raised from this earthly clod, to shine
A jewel on the Savior's breast?
Oh, no! 't is well that thou art gone,
Farewell, farewell, beloved one.

INTELLIGENCE.

Fog Bells.—At the request of the late Col. Loammi Baldwin, Captain Joseph Smith of the U. S. Navy, Dr. C. T. Jackson and others, an appropriation was made by Congress, in 1838, for the erection of a Fog Bell on White Head, at the entrance of Penobscot Bay, to be rung by power obtained from the tide, on a plan arranged by Andrew Morse, Jr., and explained by him to the above named gentlemen. This bell was erected and has been in successful operation for two seasons past. The principle on which it is constructed and operates have been explained in a report of Commissioners who were requested by the Treasury Department to examine the machinery, and report their opinion of its 'value and fitness for the purposes intended.'

Extracts from this report, explanatory of the construction and operation of the machinery &c. are given in the Boston Daily Advertiser of the 24th ult. where also the reader will find the testimonies of several masters of ships and steam-boats to the great value of this bell, to those who sail in its region, and the importance of having others established on other points of our coast.

Concord Rail Road.—The Concord Rail Road Corporation has been organized by the choice of the following board of Directors:

Hon. N. G. Upham, Concord,
Joseph Lowe, do,
C. H. Peaslie, do,
C. H. Atherton,
P. Clark, Nashua,
Josiah Stickney, Boston,
Addison Gillmore.

We understand that the whole stock to which the subscription was limited, $500,000, is taken up by responsible persons, and that there are many applications from persons desirous of taking stock.

The Choate Donation.—It will doubtless be remembered, that some months since, Amos Choate, Esq., tendered to the City Authorities, the sum of one hundred and twenty dollars a year, for three years, to be distributed in prizes among the Latin Grammar and High Schools, as an experiment, with an intimation that if proved beneficial, it would be continued hereafter.

This donation has been accepted by the City Authorities, and at a late meeting of the School Committee the following resolutions were unanimously adopted.

Resolved, That the School Committee of the City of Salem entertain a high sense of the importance and utility of the object so judiciously and liberally provided for by the proposed donation of our respected fellow citizen; and that they regard him as having rendered himself by this well considered act, a benefactor of the city, whose memory will long be associated with the improved condition of our public schools, to which he will have thus prominently contributed.

Resolved, That with the concurrence of the donor, it will be expedient to entrust the awarding of prizes in the two schools to the respective sub-committees of the schools, with the addition of the Mayor. The amount of prize money to be divided between the two schools, according to the number of prizes awarded to each.—*Salem paper.*

The Will of Mr. Bartlett.—It is stated that the late William Bartlett, Esq., of Newburyport, has bequeathed fifty thousand dollars to the Theological Seminary at Andover, making more than two hundred thousand dollars as the total amount of his donation to that institution.

The estate of Mr. Bartlett proves to be about half a million of dollars in value, most of which, except the bequest at Andover, is given to the grand-children of the deceased. The number of grand children is about fifteen.

The Wesleyan Body.—From the minutes of the late Conference, it appears, that the number of members in the society was as follows:—Under the care of the British and Irish Conferences, 428,729, namely—in Great Britain 323,173, in Ireland 27,047, in Foreign Stations 78,504; under the care of the Wesleyan Methodist Church in Upper Canada, (in 1840,) 16,354; under the care of the American Conferences, in 1828, the date of the last returns, 692,341; total number of members, 1,137,424. The number of preachers, regular and supernumerary, was in Great Britain, 1078; in Ireland (including 23 missionaries,) 345; in Upper Canada, 127; in the American Connection, 3322; total number of ministers, 5031. Grand total of members and ministers throughout the world, 1,142,455.—*Watchman.*

Custom House Seizures.—Chancellor Kent has given his opinion against the legality of all the seizures, (and of course against all arrests for the same cause) made in Philadelphia, Baltimore and Boston, of woollen goods in 1839. It is expected that one of these cases will come up for argument at the present term of the Supreme Court, at Washington. In the particular suit referred to the amount is of no great moment, but the question involved is one of importance to the whole body of merchants in the United States. It is this: Can the Collector, after having passed goods at the Custom House, and after having them fairly inspected and appraised, and after the duties have been paid, turn round and seize them for condemnation, on the pretence that they are undervalued?—*American Sentinel.*

African Colonization.—Between forty and fifty colored emigrants, all emancipated slaves, sailed from Norfolk on the 3d inst. for the colony of Liberia. The members of the same family were in no case separated, arrangements having been made by the different masters, by which the families could emigrate entire.

Hartford and Springfield Railroad.—A correspondent of the Boston Atlas says;

'I am happy to inform you that the surveys on the Hartford and Springfield Rail Road are about completed.—Much time has been spent in the field, and we think profitably. Our instructions to the Engineer were 'to find the best practicable route, uninfluenced by fear, favor or affection.'

The latitude given him, in making his examinations, has enabled him to survey thoroughly about 200 miles of line, and we feel confident in saying, that we can adopt a route not exceeding 24 miles, equal, if not decidedly superior, to any other continuous 24 miles of railroad in New England. You sir, well know the importance of connecting Hartford with Springfield by a railroad. The immense number of passengers alone, which naturally pass over this route, will unquestionably pay a good interest on the amount necessary to build the road.

On a number of the routes, for miles, nature has graded the tracks! A road equal to the Western Road in superstructure, can be built and completed by next January, for $400,000. The Report of the Engineer will be made publicly, at Hartford, about the 2d of March, and very soon after it is proposed to open the books for subscription to the capital stock of the Company.'

Railroad Changes.—The summer arrangement of trains on the Boston and Worcester, Western, and Norwich and Worcester Railroads, began on the 1st inst.

The morning train for Worcester, Springfield, and Norwich, will leave Boston at half past 6, and will leave Worcester for Springfield and Norwich at half past 9.

The middle train, taking the great Southern mail, will leave Boston at 1, P. M. for Worcester, Springfield and Norwich.

The afternoon train will leave Boston, for Worcester, at 4 1 2 P. M.; and

The Steamboat train will leave Boston, for Worcester, Norwich, and New York, at 4 o'clock P. M. All the above trains run daily, except Sundays, and the mail trains run also at 1, P. M., on Sunday.

The return trains will leave Worcester, for Boston at 6, and 9 1-2, A. M., 4, P. M., and on the arrival of the Steamboat train in the morning.—*Advertiser.*

Death of Judge Barbour.—Philip P. Barbour of Virginia, one of the Judges of the Supreme Court of the United States, was found dead in his bed, at Washington, on Thursday morning last. He was on the bench on Wednesday throughout the day, and retired at night without apparent illness. His death was not known until he was called to breakfast. When found in his bed, his body was warm, and the vital spark could not long have fled.

His decease, (says the Baltimore Patriot) was caused it is believed, by ossification of the heart. His physician, Dr. Sewall, while attending him during a recent indisposition, was led to suspect that the heart was affected; yet the judge has been since, apparently in his usual health. On Wednesday evening he remained in consultation with his brother judges, at is usual, until ten o'clock, and was in peculiarly good spirits when he retired from them to his chamber.

The death of Judge Barbour has left a vacancy upon the bench of the Supreme Court.

By the paper of the 3d instant we learn that on Saturday the President nominated Mr. Peter V. Daniel, of Virginia, to the Judgeship made vacant by the death of Judge Barbour on Thursday morning. The nomination was laid on the shelf by the Senate, by passing a bill for the transfer of Virginia to the Maryland Circuit, and making a new circuit at the South West.

Greenough's Statue of Washington.—In 1830 the House of Representatives voted to employ Mr. Greenough, then and now in Italy, to execute a statue of General Washington, to be placed in the Capitol. Mr. Greenough consented to undertake the work for twenty thousand dollars, and was to finish it in four years. Various circumstances have operated to delay the accomplishment of the undertaking. The Philadelphia Standard alluded to the subject in a manner adapted to cast very unjust blame on Mr Greenough. In regard to the fact of the artist's having delayed the completion of his work somewhat beyond the time originally contemplated by him, a correspondent of the Boston Daily Advertiser says,

'There are many causes which will always delay any work of art beyond the time which the artist has laid down for its execution: it would, perhaps, be difficult to explain them to those who imagine that a poem, a picture, or a statue can be turned out within a given time with the same precious and punctuality as so many yards of cotton cloth from a factory.'

He proceeds, however, to name particularly several of these causes and to explain very satisfactorily why the completion of the statue has been so long delayed.

The statue is now finished and understood to have been shipped in the U. S. Ship Ohio, and is probably on its way to this country.

We take the following description of the statue from the article referred to in the Advertiser.

The statue is colossal, being of twice the size of life. The figure, if erect, would be twelve feet high, and the bulk and weight of it are, of course, just eight times greater than one of the size of life. Besides the statue, there are four bas reliefs for the pedestal, representing four different historical subjects, which must, of themselves, have cost the artist much time and study. During this same period he has nearly completed a colossal group for the portico of the Capitol, under another contract with government. To the statue of Washington he has devoted the best of his time and talents, and has from time to time enriched his original designs by additions which have added materially to the cost of the statue, and to the delay in finishing it. For instance, the Chair of State, in which Washington is seated, was in the original design, of a purely architectural character; being formed of smooth planes, straight lines and solid forms. The artist has spent nearly a year in enriching this chair with sculptured ornaments and statues, which add very much to the effect. The back of the chair, instead of being solid, as in the original design, is ornamented with perforated work and national emblems, so as to allow the figure and drapery to be seen through. These addtions and variations Mr Greenough has made voluntarily and cheerfully, although he has expended on the work the entire sum of twenty thousand dollars which he receives for it, in the trust that he was rendering the work, on which his reputation is staked, more worthy of the subject, of himself and of the country for which it is executed.

Texas.—Gavelston papers to the 7th instant have been received at New-Orleans, containing advices from the capital to the 28th of January. The treaty with Great Britain had been ratified by the Texas Congress, but it does not contain, as was reported, any provisions for mediation between Texas and Mexico.

Union of Upper and Lower Canada.—On the 10th inst. a royal salute of 21 guns was fired at Montreal in honor of the union of the two provinces into one to be called the Province of Canada. On the same day Lord Sydenham took the oath of office, as Captain General and Governor-in-Chief. Kingston is fixed upon as the seat of Government.

New Species of Tomato.—The botanists of the Exploring Squadron discovered at the Fijis a new species of the Tomato. Its flavor is said to be much superior to that growing here, being very palatable when eaten raw, and it promises to become a valuable addition to our list of vegetables. It will be introduced here.

Mount Auburn.—Number of lots which have been sold, 739; number of interments, 1192. The cost of this cemetery, which has been opened 9 years, is $36,816.

Canada.—At length the various questions that have been so long agitated, in connexion with, or rather as resulting from, the union of the provinces, have received their determination. The seat of government is designated—The Executive Council is formed—and the time for the meeting of the new Parliament is announced.

Writs for calling a provincial Parliament are issued, returnable on the 8th of April—the session to be held at Kingston, which, therefore, is to be the seat of government. It is understood, however, that the Parliament will not meet for the despatch of business until some time in May, when the navigation will be opened.—*N. Y. Com. Adv.*

UNION PASTORAL ASSOCIATION.

The members of this Association are notified that the next regular meeting will be on Tuesday, March 16, at the house of Rev. C. A. Bartol in Boston, at eleven o'clock, A. M.

SAMUEL OSGOOD, *Secretary.*

MARRIAGES.

In this city, on Tuesday evening last, by Rev. Mr Robbins, Mr Ephraim O. Bouve to Miss Sally Pike, both of Boston.

In Needham, by Rev Mr Ritchie, N. Tillinghast, Esq. of Bridgewater, Principal of the Normal School, to Miss Sophia Ritchie, only daughter of Rev William Ritchie.

In Ashford, Ct., 17th Feb., Mr Theodore Gregson Huntington of Hadley, Mass., to Miss Elizabeth Sumner of A.

In Syracuse, N. Y. 17th ult. by Rev J. P. B. Storer, Mr William Wallace Woodworth, of Mohawk Village, to Miss Jane Bronson.

In Brunswick, Me., Rev Daniel Kendrick, of Dennis, Mass., to Miss Mary Ann Carey.

DEATHS.

In Hallowell, of consumption, Mr David F. Kimball, 17, formerly of Boston.

In New York, of lung fever, Miss Lucy Goodale Thurston, 17, daughter of Rev. Asa Thurston, Missionary at the Sandwich Islands.

In New York, Feb. 24, Mrs Sophia B., wife of Mr Charles H. Hill, formerly of Portsmouth, N. H.

In Albany, John G. Brooks, Esq. extensively known in early life as a Poet, and for the last fifteen years as the Editor of different newspapers. His remains were conveyed to Troy for interment.

In Calcutta, Aug. 11, of Cholera, Mr George Loring, mate of ship Potomac, 30.

WALTONI PROLEGOMANA in Biblia Polyglotta cum notis, etc., by Wrangham, 2 vols 8vo.
For sale by CHARLES C. LITTLE & JAMES BROWN, 112 Washington street. m 6

TILLOTSON'S WORKS.—The works of Dr John Tillotson, late Archbishop of Canterbury, with the Life of the Author, by Thomas Birch, M. A.; also a copious Index, and the texts of Scripture carefully compared—10 vols, 8vo.
For sale by CHARLES C. LITTLE & JAMES BROWN, 112 Washington street. m 6

VALUABLE FRENCH AND ITALIAN WORKS, —published by JAMES MUNROE & CO.
Longfellow's Proverbes Dramatiques, 3d edition
do French Grammar, 5th edition
Surault's French Exercises, 2d edition
do do Fables
do do Questions to Sir Walter Scott's Tales of a Grandfather
Bellenger's Conversational Phrases and Dialogues, in French and English, from the 18th Paris edition
Bachi's Italian Fables, 12mo
Bachi's Phrases and familiar Dialogues, in Ital. and Eng.
Bachi's View of the Italian and Spanish Languages
Bachi's edition of Mrs Barbauld's Hymns, in Italian
Surault's Italian Grammar, 12mo
Bachi's Teatro Scelto, 12mo
La Fontaine's Fables, 18mo
Poppleton and De Genlis' French Dialogues
Parisian Phraseology, 12mo
Dr Porquet's Method of turning English Idioms into French, 12mo—Key to do
Published at 134 Washington street.

THE CHRISTIAN EXAMINER, for March, will be published on Monday next.
Contents:—The Life of St Bernard of Clairvaux—The Oxford Tracts—Pastoral Library Magazine—The History of Harvard University, by Josiah Quincy—The Sabbath—Critical Notices: Reasons for becoming a Roman Catholic; Emancipation, by Wm E. Channing; The Life and Times of Thomas Cranmer; The Rhode Island Book; Gardner's Abridgement of Leverett's Latin Lexicon; Sermons on Practical Subjects, by Lant Carpenter; Confessions of an Inquiring Spirit; Reminiscences of the Best Hours of Life; Greenwood's Sermons to Children; Who shall be Greatest? a tale by Mary Howitt; Colman's Agricultural Addresses; A Year's Life, by James Russell Lowell; Religion and Education in America, by J. D. Lang; &c &c.
JAMES MUNROE & CO.,
m 6 134 Washington street.

NEW JERUSALEM MAGAZINE, for March.—Contents:
Atonement and Redemption
An Address delivered at a late Social Meeting of the Boston Society of the New Jerusalem, by John H. Wilkins.
Religion of Fancy
Excerpts—or Readings with my Pencil
New Church Writings in France
Translations from La Nouvelle Jerusalem
Correspondence between a Dignitary of the Church of Sweden and Rev J. H. Smithson, of Manchester
Published by OTIS CLAPP,
m 6 10 School street.

MONTHLY CHRONICLE of Events, Discoveries, Improvements and Opinions, intended for the popular diffusion of Useful Knowledge, and an authentic Record of Facts for future reference. Illustrated with Maps and Drawings. Contents.
The Election of President
Turkey and Egypt
MISCELLANY—The Wings of Icarus—Printing from Daguerreotype Plates—The Lepchas—Census of New Hampshire—Census of Rhode Island—Census of New York—Census of District of Columbia—Census North Carolina.
CHRONOLOGY—Death of a learned Chinese—Exhumation of the body of Napoleon—Import of Cotton in Great Britain.
Published for the Proprietors, by S. N. DICKINSON, 52 Washington street. m 6

NEW CARD PRINTING ESTABLISHMENT. COPPER PLATE ENGRAVING AND PRINTING.—The Subscriber has put in operation, at the Book Store of Mr B. H. Greene, No. 124 Washington Street, corner of Water Street, one of Orcutt's ingenious Card Presses, for the execution of all kinds of Card Printing.
☞The central situation of the Store, and the press being upon the lower floor, affords the Ladies an excellent opportunity to provide themselves with Visiting, Marriage and Address Cards, at a few minutes notice, without the inconvenience of going up stairs as heretofore.
He has a variety of beautiful Embossed, Gold Bordered and Fancy Cards of all sizes and qualities, which he will furnish at the most favorable prices. Copper-plate Engraving and Printing, and Business Cards of all kinds, done to order. He has at great expense procured from New York, Philadelphia and London, the latest and most fashionable Card Type, and is daily receiving additions thereto. By favoring us with a call, the Ladies will be satisfied that for beauty and taste of execution, the Press cannot be rivalled or surpassed by any other now in operation. In addition to this he has an extensive Printing Office, at No. 4 Water Street, where Job Printing of every description will be executed in the best possible manner, and at the shortest notice.
m 6 H. L. DEVEREUX.

THE 'ABBOTT SERIES' OF READING BOOKS.
THE Mount Vernon Junior Reader, being a course of Reading Lessons designed for Junior Classes and Primary Schools. By the Messrs. Abbott.
The Mount Vernon Middle Reader—a course of Reading Lessons designed for Middle Classes. By the Messrs. Abbott.
The Mount Vernon Senior Reader—a course of Reading Lessons designed for Senior Classes. By the Messrs. Abbott.
Of the excellence of these Reading Books the publishers have received the strongest testimony from those who have examined and those who have used them.
The Junior Reader has been adopted in the Boston Primary Schools, and has given great satisfaction. These Readers are also introduced into several private Schools in Boston, and public Schools in the vicinity.
The great reputation which the authors of this series have gained by their Books for the young affords additional proof of the value of these Readers.
Teachers and School Committees are invited to send for copies for examination.
WILLIAM CROSBY & CO. Publishers,
march 6 No. 118, Washington street.

THE JOURNAL OF THE MINISTRY AT LARGE. *Edited by Rev C.F. Barnard.* Contents. The Rights of the Poor, a Sermon by Rev T. N. Clark; Remember the Poor; Wages of Females, by Dr W. Channing; The Law of Christ, a Sermon by Rev T. B. Fox; The Divided Burden, by Mrs Sigourney; Biography o the Benevolent; Street Beggary; Education; Report of the Inspector of Prisons; Catholic Missions; Monument to Linnæus; Benevolent Societies, &c. &c.
Published Monthly at one dollar per annum by,
WM. CROSBY & CO.
m 6 118 Washington street.

NEW CHURCH MUSIC.—The 'Boston Musical Institute,' collection of Church Music has been published by OTIS BROADERS & CO. Boston.
This work is pronounced, by able musicians, worthy the attention of all the musical choirs, societies and amateur performers generally; containing a great variety of psalm and hymn tunes adapted to all the forms of congregational and Church Service, arranged by an experienced, skilful and eminently successful musician. m 6

FRANKLIN ACADEMY, NORTH ANDOVER.—A School for young Ladies will be opened in this Institution on the first Wednesday in April next, under the care of an experienced and successful Instructress. Instruction will be given in all the branches usually taught in our best female schools. m 6
North Andover, Feb. 23, 1841.

EMERSON'S ESSAYS.—Essays, by Rev. Ralph Waldo Emerson in one vol. 16mo, about 300 pages —in press and will be published in a few weeks by
JAMES MUNROE & CO.,
m 3 134 Washington street.

KIRK'S SERMONS.—Sermons on different subjects, delivered in England and America, by Rev Edward Norris Kirk, A. M.—A few copies of a new edition
Just received by J. MUNROE & CO., 134 Washington street. m 6

R. E. DIXON, successor to GEO. H. GAY, Dentist Removed to No. 9 Winter Street. july 13

RICH FRENCH GOODS.
HENRY PETTES, No. 224 Washington Street, corner of Summer Street, has received from New York, and is now opening a large assortment of new and elegant articles for ladies dress, viz.
Cashmere, Moss Rose, Black Ground, Satin Striped, and Plain Mouslin de Laines.
New patterns of mourning Mouslin de Laines.
Extra wide and rich large and small figured Silks, in light and dark colors.
Elegant changeable Gro de Algers.
Super wide white Silks, for Wedding Dresses—and Light Blue and Rose Colored, for Party Dresses.
New styles of yard wide Plaid Silks.
Satin Plaid and Cashmere Scarfs.
A large assortment of Lace Frilled Collars.
New designs of Light and Dark Colors, and Blue, and Pink GROS ODIER ROMAN & CO'S FRENCH PRINTS. f 16

NEW ENGLISH BOOKS, by the Britannia.—The Chinese, by John Francis Davis, Esq. 1 vol; the Dramatic works of James Sheridan Knowles, 2 vols; Chaucer's Poems, modernized, 1 vol; Hazlitt's Lectures on Comic Writers; Griffin's System of Crystallography and application to Mineralogy; the Comic English Grammar, with plates; Davenport's Narratives, 2 vs; Moore's Poetical works, vol 4; Humble's Dictionary of Geology, Mineralogy, etc. etc.; Bacon's Essays, with a memoir and notes, by W. C. Taylor; Walker's Rhyming Dictionary, new edition; Exchange and Cotton Trade with England, 1 vol; the Hand-book of Trade and Commerce; Elliott's Poetical works; the Corn Law Rhymes; Hutton's Mathematics, by Rutherford, 8vo; do. Recreations in Mathematics, by E. Riddle; Professor Smyth's Lectures on Modern History, 2 vols; do. do. on the French Revolution, 3 vols; Fuseli's Life and Lectures, by Knowles, 3 vols; Pilkington's Dictionary of Painters, by Allan Cunningham; Reports of Remarkable Trials, illustrated; Walton's Lives, new edition, with portraits; Fugitive Pieces, by Joannie Baillie; Black's General Atlas; a series of fifty four maps, from the latest and most authentic sources engraved on steel, by Sidney Hall, folio. &c. &c. &c.
For sale by CHARLES C. LITTLE & JAMES BROWN, Importers of Foreign Books, 112 Washington street. feb 27

VALUABLE OLD BOOKS, for sale low—Baker's Livy, 6 vols 8vo—Observations on the Writings of Thos. Jefferson, by H. Lee, 8vo—Professor Frisbie's Writings, with some notices of his Life and Character, by Andrews Norton, 8vo—The Life of Elbridge Gerry, by James T. Austin, 2 vols 8vo—How's Vindication of the Protestant Episcopal Church, 8vo—Boswell's Johnson, Boston edition, 2 vols 8vo—Peale's Notes on Italy, 8vo —Life and Miscellaneous Writings of Wm Crafts, 8vo—Select practical Theology of the seventeenth century, edited by James Marsh, 2 vols 8vo—Bishop Heber's Sermons in England, 8vo—Life of Arthur Lee, by R. H. Lee, 2 vols 8vo—Tucker's Life of Jefferson, 2 vols 8vo—Prince's Chronology of New England, 8vo—Heeren's Politics of Ancient Greece, translated by George Bancroft, 8vo—Life of Ezra Styles, by Abiel Hol

POETRY.

For the Register and Observer.

MARY ANN.

'Thou hast gone home—the early crowned and blest.'
Mrs Hemans.

Thou hast gone home; Oh, blest indeed
Thus early to depart,
Ere yet the clouds of care had dimmed,
The sunshine of thy heart;
Ere yet the crown of Purity
Had fallen from thy head,
Or the dark lightning-wrecks of sin
Across thy path are spread.

Though well I know that pain and strife
Were not unknown to thee,
For never may the mortal draught
Unmixed with sorrow be;
Yet swiftly did the conflict hour
Pour its frail stream of woes,
And proved, that draught of bitterness,
The balm that brought repose.

Oh, many a long and painful task
Thou wert not forced to learn,
The thoughts that breathe in looks unkind,
And words that deeply burn;
Thou hadst not worn the poisonous wreath
Of keen and cruel care,
Nor borne the weight of weariness,
That youthful hearts oft bear.

Thy life was like a silvery stream,
That winds through fertile vales,
Whose murmurings are but music,
Of peace, its whispering tales;
It speaks no fierce commotion,
No tempest-fury braved,
As gently it glides on to meet
The deep unfathomed waves.

The sun of pure affection
Above thee brightly shone,
No cloud had ever dimmed the clear
And holy light of home;
There were fond hearts around thee,
To soothe thine hour of pain,—
A Hand divine sustained thee through
Death's dark and shadowy vale.

And now though loosed the silver cord,
Its thrilling music hushed,
Though by the desert's fountain lies
The golden vessel crushed,
Though the swift-rolling wheel of time
Hath checked its course for thee,
Yet mourn we not; for thou dost breathe
The pure air of the free.

And leads our path to thee, dear one,
Though through a thorny way,
We wear the painful human robe,
That fast consumes our clay;
It can be but a little while
Before its task is done,
And from its wrecks our souls may spring,
To thy eternal home.

ANNE.

ROBIN MAY.

To shame the fretfulness
That sullen fools betray,
Amidst a land's distress,
Was born one Robin May.
All snarlers to despise,—
Live free,—and shun display,—
Ah, gay! was the device
Of comely Robin May.

The hat his father owned
On holidays to wear,
With rose and ivy bound,
To give a buxom air;
Coarse jerkin, patched and torn,
With years of service grey,—
Gay! was the costume worn
By comely Robin May.

With urchins far and near,
Their childish games to ply,—
A ready part to bear
In stories quaint and sly;—
To con his song-book o'er,
And judge of dance or play;—
Ah, gay! was all the lore
Of comely Robin May.

To say, 'I trust, in need,
Thy goodness, bounteous Heaven!
And be the cheerful creed
That guides my acts forgiven!
And let my Winter pair
With Spring, till life decay:'—
Ah, gay! was still the prayer
Of comely Robin May.

Ye rich, who yearn and fret,
Ye poor, who pine and fear,
And you, whose wheels forget
Their former bright career;—
And you, who soon may lose
The titles ye display,
Ah, gay! for pattern choose
The comely Robin May.

MISCELLANEOUS.

LITTLE GERARD.

A SCHOOL BOY'S TALE.

'I'll teach you to come in my way again, you troublesome little brat,' said a rough, overgrown boy to a poor little child, whom fate and a positive papa had doomed to the same school with himself. The father might be wrong in hazarding an almost babe among a set of boys many years older than himself. The master might be wrong in accepting such a charge. The boys might be wrong in pushing the poor fellow about thus from one to the other:—but nobody could say little Gerard was wrong in being there. Poor boy! it was no choice of his,—and had he been a sickly, sensitive child, his heart would most surely have been broken.

Gerard was not so: he had mettle enough and to spare. And though whatever he did was sure to be wrong, yet the ambition of being somebody had taken full possession of his soul. A hundred daily affronts were not sufficient to overthrow his spirits. He was not content with being tolerated,—with slinking quietly into a corner. No: Master Gerard wanted to be useful: to do a little something for every body: something to make himself of consequence. Unluckily, his schemes to this effect were not well laid. It did so happen that whenever Gerard wished to help, he hindered; and that when he looked up expecting thanks from his ungracious schoolfellows, he was sure to receive a cuff or a cross word. So it will always be when people, little or great, aim at more than they can compass. There were devices in Gerard's mind of various sorts: I will say that however unwise some of them might be, there was not one but what was kind. He always means to be a good little fellow, yet the boys said he was the very plague of their lives.

'Take notice, Gerard,' said Warren, an elder boy one day, 'if ever I catch you meddling with my garden, I will tie you up by your pinafore to the tallest tree in the play-ground, and there you shall stay all play-hours.'—Gerard looked up astonished: he had only been putting Warren's garden in nice order for him. He saw Warren pulling out the weeds the day before, but there were a great many still left, and Gerard had been good-naturedly getting rid of them all. As it happened, they were flowers; but how could Gerard know *that*?—Then if a game at marbles was going on, Gerard would be sure to run directly through the ring for the purpose of helping somebody; and if the boys were preparing to act a play, Gerard would have lent his aid exactly in the wrong place,—put something by which should have been left at liberty, or brought out what should have been kept in store.

Yet, for all his unlucky mishaps, the brave little fellow stood his ground, and the most impatient among the elder ones allowed that Gerard would be a prince of boys some years hence, but that it was a thousand pities he was not kept out at nurse a while longer. Time however passed and Gerard grew older; yet not so fast that the other boys would honor him by making him their playmate. Gerard was not much of a thinker; but now and then his mind was a little struck with wonder that he was not better liked in spite of all his pains. Accident taught him one reason. One day, one fine summer's day, being a holiday, the boys had leave to take a walk, and Gerard, with or without leave as usual, was of the party. Once or twice they had tried the plan of locking him into the school-room when they wished not for the favor of his company, but Master Gerard had manfully sidled down from the window into the court-yard, rather an adventurous thing for so small a child,—and they dared not try the experiment again. Coming on this afternoon to a piece of water which looked so delightfully cool and refreshing, the party with one accord expressed their determination to bathe, and an universal stripping ensued. Ambitious as Gerard was, he had not bravery enough for this. He crept underneath a spreading tree, and lay watching them as they dipped in the cool water. But *dipping* would not satisfy some of them. They wished to learn to swim, and, there being no practised swimmer among them, of course the attempt was hazardous. More than one boy prudently gave up in time. Two or three were more fool-hardy. They got beyond their depth, were frightened and lost their presence of mind. And who do you think thought of just the right thing at the right moment, and did it? Little Gerard! He had observed some haymakers at work in a field at a little distance, and running and shouting with all his might, succeeded in bringing them to the spot, just as one of the poor boys sunk, and another had well nigh followed his example. With great exertions they were both saved: and then for once in his life Gerard received hearty and loud thanks for his pains.

It was amusing to see the boys' behavior to Gerard this evening. For once they had found him not in their way, but of real service—'Let me cut the loaf for you, Gerard,' said one, as the little boy was making an awkward attempt to help himself.—'Gerard, my good fellow, you shall have some of my sweet pease to sow in your garden next spring, and I'll help you to dig the ground said another.'—'Take care, Saville,' whispered Warren, who overheard this, 'if you make so much of him the boy will be more trouble than ever.'—'I don't care for that, Warren, he is a fine little fellow, and I'll stand his friend henceforth, I'm determined.

Alas! poor Gerard needed a friend—a sad misfortune was coming upon him. The boys had resolved on making a grand supper in one of the lodging-rooms, either in celebration of some particular event, or merely for the pleasure of the scheme, I have forgotton which. As this fete was to take place after they had retired to rest, of course the master was not supposed to be acquainted with it; and all the purchases were made privately; for which purpose the boys' money was collected, and the confectioner of the neighboring village agreed to supply them with all they required. None of the younger boys were taken into the counsel, and Gerard ranked with them, till Warren suggested that such a busy little fellow would very likely find them out; and that it would be better to make him of consequence and give him something to do. Accordingly he was sent on many of their errands, and felt himself quite in his element.

The night of the projected feast came. The confectioner's boy was true to his appointment with his basket of good things. A low whistle underneath the window announced him, and then a strong cord was lowered and the basket drawn up.—'Steady—steady! bless us, how heavy it is!'—'Here, now we have it safe!'—What a splendid regale! Jellies, and cakes, and fruit pies, and puffs and patties.—'Now Warren spread the table as well as you can.'—Knives and forks, and spoons too appeared, all hired for the occasion, by Saville the manager.—The feast was spread and all just seated, when there came another whistle from below.—'What can the fellow want? If Dr. G —— should hear that screeching, it will be all up with us. What can he want?' said Warren, stretching his head out of the window.—The boy below made them understand that he could not find his way out of the grounds, the door by which he came had been locked since he entered, and if he did not go home his master would come in search of him.—What was to be done? the boys had not thought of that door—and no doubt the porter had now locked it up for the night.—'But I know where he keeps the key,' said Gerard, hastily pressing forward.—'He never carries it into the house with him, but puts it into a little hole in the wall, that Dr G. may know where to find it, if he wants to go out. I saw him put it there myself one night.'—'There's a clever fellow, Gerard; now will you go with the lad and show him where it is?'—'But how shall I get down, Warren, and how shall I get back again?'—This question created a moment's difficulty. Warren's eye fell on the basket and cord. 'I'll tell you how we can manage it, my man,' said he, 'you shall get into the basket—you are not heavier than all these things on the table—we will let you down out of the window, and draw you up again. Come, will you go?'

Gerard looked at the basket and then timidly at the window, and then at his schoolfellows.—'Oh! yes, Gerard, you good boy, that will do. Why, you are not afraid surely!—it will be the nicest ride down and up again—it can do you no harm.'

'But,' said Gerard, 'I must come back from the lodge alone, and then there is Dr. G.'s dog: only think if he should bark at me, what shall I do?'—'I don't think he *will* bark,' said Warren, 'because he knows you so well, and you know he is chained up, so he cannot fly at you; but you need not come past the kennel—go round by the nutwalk.—'If I were sure,' said Gerard, 'of getting out of the dog's way—I should not like that dog to bark,' and he squeezed Saville's hand, which he had taken hold of the minute before.'

'I can't say I like it, Warren,' said Saville, 'it is not fair to send the child on our business—I would rather go myself.'

'Poh! the cord will break, man,—we can never get you up again. Quick, quick, Gerard, get in.'

'And though Gerard still looked reluctant, and Saville faintly interposed, they succeeded in lowering him, and the little boy alighted in safety. When once down he did not attempt any further remonstrance. Not many minutes elapsed between his departure and return, but it was an uneasy interval to the selfish boys who had forwarded him on this expedition. They anxiously listened for the barking of the dog—all was silent in that quarter—then for the sound of returning footsteps. At length they were faintly heard at a distance; they came nearer, and a little voice said, 'I have done it. Now I am in the basket, pull me up quick.'

Alas! they were too quick. In the very middle of the operation, a bell, known to be Dr. G.'s, was heard to ring violently. The boys started, and jerked the cord. Gerard too started, and in the start probably destroyed his balance, for the next moment the bucket tipped over, and the poor little boy was heard to fall upon the hard paved walk under the window.

A cry, a loud, irrepressible cry of distress burst from all the boys at this calamity. Not one was found mean and selfish enough to think of further concealment. Some of them ran to Dr. G.'s door, loudly proclaiming the whole sad story, and imploring him to come to the aid of the sufferer.

Warren, meantime, and Mowbray and others, darted down stairs, unlocked the door, and were presently at the spot, where bright in the moonshine, lay poor little Gerard, stunned at that moment, but soon to awaken to consciousness and suffering. I saw Warren wipe away the big tears that ran down his cheeks and forbade his utterance, as he stooped down and took the child's hand in his—and I wept myself like an infant. Mowbray was the most self-possessed. He gently raised the poor boy, and carrying him into a room where he knew there was a couch, laid him upon it, and waited Dr. G.'s further orders.

Dr. G. presently came. How we looked at him, striving to read in his countenance what he thought! Punishment! Good heaven! what punishment could be like this! Oh! how willingly would any of us, I believe, have borne tortures, could we thereby have secured the life and well-being of this little boy! and what a blessing it was in that moment that Dr G. was one who could understand this and pity us! Rebuke, reproach, what is called lecturing the culprits, were alike distant from his thoughts. He saw the strong, deep impression we had received. He wished, if possible, to turn our remorse into a useful channel. Any thing we could do that was not an annoyance to the sufferer, we were allowed to do. One ran for the surgeon, another was dispatched on some other necessary errands, others supported and watched the patient. Before the surgeon came Gerard had opened his eyes. Dr. G. seeing this, made signs that only one or two should show themselves to him. He looked bewildered, and seemed as if trying to remember what had happened; then attempted to move, but then, poor fellow! burst from him a cry of intense pain, which I shall never forget. It thoroughly awakened him, however, and then it was that we found him the same gentle, affectionate, generous spirited child in his hour of suffering as in his better times. He looked from one to another, calling us by name, holding out his hand to us, as we hung over him, and thanking us as we wiped the perspiration from his brow, or strove to place him in a more easy posture. And I remember he looked really relieved when assured by Dr. G. that he was not *very* angry with us.

When the surgeon examined him, which was a painful trial, he looked very grave, but said nothing before us. We soon however learnt that his chief cause of apprehension was from the child's evidently delicate constitution. One leg was dreadfully fractured, and there was a severe contusion besides. Supposing, as Mr W. thought very probable, that amputation might be deemed necessary after a time, the question was whether there was sufficient strength to bear it.

I said that Gerard had a positive papa. I fear he was a man of harsh, unfeeling character, unable to understand or do justice to his little boy's sweet, yet lively disposition. As Gerard was an only child, he had settled in his mind that he must at all events be sent from home very early, in order to avoid the danger of being spoilt. In one respect it was perhaps better; being severe himself, he might have injured his boy irreparably; but we had soon occasion to think that he could not possibly have understood the character of his wife, who seemed to us school-boys such a woman as we had never before seen, and hardly believed we should see again, our own mothers always excepted. Both parents came on Dr. G.'s summons, but the father's visit was happily short. Finding that the surgeon considered it unsafe to move the child, it was necessary to yield, and the mother received permission to stay and nurse him.

I think, in spite of all suffering, this time was a happy one to Gerard. He had never, perhaps, so truly enjoyed his mother's presence; for, at home, there were fears of the father to set against his happiness with her. He went on pretty well too,—and we were all in hopes the worst was over,—but the surgeon did not say so,—he did not think so. From the first he had disliked some appearances which we did not understand. And one day, when Mowbray and I went into the sick room, we saw that Gerard's mother was struggling with herself, and that Gerard himself looked unusually grave. He begged her to go into the garden for exercise, and, as soon as she was gone, told us that his mother and Mr. L. had both been talking to him very kindly and telling him what must be done before he could be well; that he must lose the bad leg, and that Mr W. thought the sooner it was off the better. The little boy's voice faltered while he told us that he believed it was to be done to-morrow.

Our hearts ached for him and for his mother, when we heard this; and again sorrow and shame for our own part in the matter, made us feel abashed in the presence of our poor Gerard. But it was plain that all we could now do for him was to cheer and support him as far as possible, and we exerted ourselves to the utmost. For some reason, I now do not remember what, I was obliged to be absent at the time when the operation was performed, and for a day or two after; but Mowbray told me how nobly our little man bore it. He said that the morning of the trying day was the most painful part; that it was plain he had been thinking much of it the night before, and his pillow was wet with tears. After breakfast, however, his crib was drawn as usual near the window, but he did not lift up his head to see whether any new flowers were come out on his favorite cistus, nor did he ask for the Æolian harp to be fixed as usual; and when his goldfinch began to sing, he turned away and said he would rather not have it in the room just then.

His mother saw that the time was come when she must soothe and support him,—and she bent down gently over him and told him who was *her* comforter and she hoped He was *his* too.—'Mamma!' said Gerard, after a few moments' silence, 'if you please do not say any more, I will try and bear it as well as I can; only mamma I have been thinking of you, and how you will feel to-morrow at this time, if it please God I should die.'—His mother was not prepared for this, and Mowbray said all her fortitude seemed to forsake her, while the child's, on the contrary, from that moment rose. It seemed as if love for his mother had inspired him anew; and when the surgeon came he spoke even cheerfully to him. His mother was allowed to be present at the operation, and who can tell the comfort it was to Gerard. Mowbray, too, bore it, 'like a martyr,' M. W. said, but he thought it his duty, and he did it. It was skilfully performed and sooner over than they had expected.

Gerard's recovery was slow, and the long confinement had a bad effect on his health. He did, however, so far recover as that he had some years of comfort; and in spite of his sad calamity he was always cheerful and happy. If we had no cause to reproach ourselves we should have felt nothing but admiration in witnessing the series of good and useful deeds by which he fulfilled the purposes of a long life in a few short years. As it was, there was no one, I sincerely believe, among his schoolfellows who could ever hear his name without a pang; and now, though he has been in his grave these twenty years, I believe the most impressive lesson most of us have had in the course of our lives has been *that* we learnt from our intercourse with little Gerard.

E. T.

[From the Connecticut Common School Journal.]

ABSTRACT of the Massachusetts School Returns for 1839—40, prepared by Horace Mann, Secretary of the Board of Education.

This is, without exception, the most valuable document respecting the actual working of the common school system of any State, which has come under our notice. It is a volume of four hundred and eighty-two closely printed octavo pages, and embraces statistical returns and selections from the reports from school committees from all but six out of the three hundred and seven towns of the State. The statistics are not of a barren, useless character, but show the educational wants and capabilities of each town, the annual pecuniary appropriations, and actual results realized in several important particulars.

The reports are not the production of one or two, or a dozen men of ordinary intellect and intelligence on the subject, but on an average of three men for each town, and of more than one thousand for the State, all of whom have been actually engaged as teachers or committeemen, not for one year but for many, in the schools of which they speak. Whether regarded as evidences of existing excellences or defects, as a body of suggestions and plans of improvement, this document is of the highest value, and must prove of essential service, not only in Massachusetts, but every where, where the lessons of experience are regarded.

The facts set forth in these reports are at once highly honorable; and if we may say it without intending any particular disparagement to the common schools of that ancient Commonwealth, deeply humiliating to Massachusetts. They are highly honorable, for we do not believe that the public schools of any other State in the Union could come out from the searching examination and full exposure to which her schools are here subjected, with so much credit. In no other States are the pecuniary appropriations for their support so liberal, or the self-devotion and fidelity of committees so marked and praiseworthy. We do not believe there is another State where so many or so ably written reports could have been collected. But the facts set forth are deeply humiliating, for they prove beyond the reach of doubt, that decay has eaten into the very core of the system—that the common schools are not common in the sense of being open and actually enjoyed by all, and while a large number of the rich, and educated, and professional men support better private schools, there is a large mass of ignorance entirely unenlightened, and immense capabilities of happiness and usefulness almost entirely lost, from the want of a more thorough course of instruction than is given in the schools. True, this state of things, and to a much greater extent, exists elsewhere. The evils set forth in this document, exposed and complained of in almost every one of these reports as existing in every town, and in almost every school, we know to exist, in Connecticut, and we have good reason to believe that they exist, in the common schools of other States. Common schools every where labor under common defects and difficulties, and hence documents like this are of value to all engaged in their improvement. Scattered through these various reports may be found full and practical information on some of the most essential points in the organization and administration of common school systems; 'such as the division of territory into school districts; the principle on which the taxes, raised by the town, should be distributed; the construction and location of school houses; the disastrous effects of irregular and tardy attendance, and of a diversity of books on the same branches, in school; the necessity of a good understanding between prudential and superintending committees; the entire want of connexion between a thorough knowledge of the studies required of the teachers of our school, and a power of communicating that knowledge, or aptness to teach, and a capacity to govern; the inappreciable difference between well and ill-qualified teachers; the acceleration of progress, which may be derived from supplying the schools with suitable apparatus; the value of school district libraries; the advantages which would accrue to the schools from a greater manifestation of parental interest in their welfare; the clear policy of such liberal appropriations by the towns, as will save the children from losing, in a long vacation all they may have acquired, during a short school;' the necessity of thoroughness in every branch pursued, especially in the elementary ones, as the indispensable condition of thoroughness in all others; the value of moral instruction—or rather the valuelessness and absolute danger of all other instruction without it.

We wish, with Mr Mann, that there was more of detail given as to the 'processes and methods for communicating *real* instead of *verbal* knowledge; for setting at work and for keeping at work as many minds as there are pupils in the school room, (or as near as possible to that number,) and thus of commencing, in school, those habits of investigation, of analysis, and of proving the correctness of all mental processes, by subjecting them to some acknowledged test, which will make, acquisition, through all subsequent life, at once rapid and sure; for accustoming the intellect to perceive that it cannot make truth, but can only *discover* it; and for training that intellect to the discovery of those great truths, with which the material and the spiritual universe are alike filled, while the heart at the same time is trained to love and obey them'.

The schools of Massachusetts annot cremain where they now are, under the impulse which these reports must give to the public mind, first in the several towns for which they were prepared, and then in the State generally. The bare exposure will correct some of the evils, and good plans and suggestions made for the benefit of one town, will be disseminated through this volume to every town in the State. If the establishment of the Board of Education in Massachusetts had led to no other result than the preparation and publication of this document, it would have done a good which cannot be properly estimated in dollars and cents.

True this good will not be seen in immediate and brilliant results, but like the light and the rain, the information thus thrown upon the public, will gradually insinuate itself into every dark and thirsty crevice, till a more vigorous life shall pervade the entire school system. But that Board has done more,—it has commenced under favorable auspices the most important experiment, yet attempted on this side of the water, for the education of the teachers of her common schools, and from the first hour of its organization, has enlisted all the time, talents and enthusiasm of one of the most eloquent and best educated men in the country.

LIBRARY OF HEALTH, and Teacher on the Human Constitution. 1841. Edited by Dr William A. Alcott, Author of the Young Husband, Young Wife, Young Mother, Young Woman's Guide, Young Man's Guide, House I Live in, &c. Seventh Volume. Published monthly—price $1 a year in advance. Six copies for $5.

This Family Periodical, having been sustained six years, notwithstanding the commercial embarrassments, may now be considered upon a firm basis. The first number of the Seventh Volume was published on the first of January; and no pains will be spared to render this volume at least as valuable as those of the preceding years, which have been recommended by the Press and many of our most esteemed citizens, as indispensable to every family.

This work discusses, in a familiar manner, all subjects connected with Physical Education and self-management. It treats on the connection of Light, Air, Temperature, Cleanliness, Exercise, Sleep, Food, Drink, Climate, the Passions, Affections, &c., with Health, Happiness, and Longevity. The Editor takes the ground that a proper understanding of the constitutional laws of the human body, and of all its organs and functions, and a strict obedience thereto, are indispensable to the highest perfection and happiness—present and future—of every living human being. He deems this knowledge more and more indispensable, in proportion to the progress of civilization and refinement. The work is pledged to support no system, nor set of principles any farther than that system and those principles can be proved to be based on the laws of Physiology and revealed truth, and on human experience.

The work has been approved by George Combe, author of the 'Constitution of Man,' as well as by a large number of distinguished men of this country, among whom are the following:

Dr. John C. Warren, Dr. S. B. Woodard, Rev. Dr. Humphrey, Rev. S. R. Hall, Rev. Hubbard Winslow, Rev. Dr. Anderson,, Rev. Barron Stow, Rev. Dr. Wisner, R. H. Gillet, Esq., Rev. Wm. Hague, Roberts Vaux, Esq., Dr. J. M. Keagy, Dr. R. D. Mussey, Prof. E. A. Andrews, Rev. L. F. Clark, Rev. M. M. Carll.

These recommendations are similar to the following, received from Dr. Warren:

'The [Library of Health] is, in my opinion, an excellent publication. It seems to be well adapted to aid in the great reform in habits and customs which is now going on in this country and Great Britain; and which it may be hoped, will extend to all parts of the world. I beg leave to recommend this little work to all who are desirous of promoting their health of body and tranquillity of mind.'

Many of the most respectable journals in the country have also given their testimony in its favor. The following are a very few of them:

Boston Medical and Surgical Journal, Annals of Education, Abbot's Religious Magazine, Boston Recorder, Christian Register, Zion's Herald, Christian Watchman, Boston Mercantile Journal, Baltimore Athenæum, New York Farmer.

☞ The six completed volumes can now be had, bound in neat style for the library. Their market worth is steadily increasing, from the fact that complete sets cannot long be furnished.

Published by GEO. W. LIGHT, 1 Cornhill, Boston.
feb 20

BOOK FOR ALL SEASONS. — Price only Two Dollars—8000 copies sold in a few weeks.

200 Pictorial Illustrations of the Bible, and Views in the Holy Land.—New, cheap, and valuable publication: 400 pp. 8vo, fine paper, handsomely bound, price only Two Dollars.

The subscribers respectfully invite the attention of Clergymen, Teachers of Sabbath Schools, Heads of Families, and Booksellers, throughout the United States, to the above new, cheap and splendidly illustrated work, published and for sale at 133 1-2 Washington street, Boston. Its features are better defined by the title:—'Two Hundred Pictorial Illustrations of the Scriptures, consisting of Views in the Holy Land, together with many of the most remarkable objects mentioned in the Old and New Testaments, representing Sacred Historical Events, copied from Celebrated Pictures, principally by the Old Masters; the Landscape Scenes taken from Original Sketches made on the spot, with full and interesting Letter-Press Descriptions, devoted to an explanation of the objects mentioned in the Sacred Text.'

Six copies $10.

Agents wanted to circulate the above work.

SAXTON & PIERCE, Publishers,
f 20 133 1-2 Washington street.

OUTLINES OF ANATOMY AND PHYSIOLOGY, translated from the French of M. Milne Edwards, Doctor of Medicine, Professor of Natural History at the Royal College of Henry IV. and at the Central School of Arts and Manufactures in Paris. By J. F. W. Lane, M. D. Boston: 1 vol. octavo, with finely executed wood cuts. Contents—Preliminary Remarks; General Characters of Living Beings; General Characters of Animals, the Functions of Animals and their Organs; Organic Tissues; the Functions of Nutrition; the Nutritive Fluids, or the Blood; Circulation of the Blood; Apparatus of Circulation in Man; Mechanism of the Circulation; Absorption; Exhalation, and the Secretions; Transudation, or Sanguineous Effusion; Exhalation; Secretions; Respiration; Apparatus of Respiration; Mechanism of Respiration; the Influence of Respiration upon the other Functions; Animal Heat; Digestion; Urinary Secretion; Review; Functions of Relation; Nervous System; Sensation; the Sense of Touch; the Sense of Taste; the Sense of Smell; the Sense of Hearing; Light; the Intellectual and Instinctive Faculties; Motions; the Voice; Functions of Reproduction.

This day published by CHAS. C. LITTLE & J. BROWN, 112, Washington street.
feb 20

ŒUVRES COMPLETES DE PLATON, traduites du grec en Francais, with notes by Victor Cousin, 13 vols for sale by CHAS. C. LITTLE & JAS. BROWN 112 Washington street.
feb 20

NEW TRACT, for January.—The New Birth, by Rev Frederick T. Gray; being Tract No. 162, for January.

Also just published, a new edition of Mr Ware's 'How to Spend a Day,' and 'Mystery, Reason and Faith,' by E. Peabody.

Just published by the Agents, JAMES MUNROE & CO., 134 Washington street.
f 20

THE BEST HOURS OF LIFE.—Reminiscences of the Best Hours of Life for the Hour of Death. From the German of *Jean Paul Richter*. This day published by JOSEPH DOWE 22 Court st.
j 30

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS; Edited by Rev. Ezra S. Gannett. The only monthly periodical in this part of the country devoted to the interests of the Unitarian denomination.

From the great and increasing interest now felt in the extension of the Unitarian cause; and from the great exertion made to render the work useful to every reader, the publishers feel confident that nothing but a knowledge of it is requisite to give it a general circulation.

Most of our best writers are engaged as contributors, and every attempt is made to give the latest and most interesting articles of Intelligence, both foreign and domestic, relating to the denomination.

Specimens will be furnished for examination, by applying to WM. CROSBY & CO. Publishers, 118 Washington street.
f 20

ENGLISH BOOKS, by the Britannia—Just received by JAMES MUNROE & CO.

The History of the Worthies of England, endeavored by Thos. Fuller, D. D., 3 vols 8vo, with Notes by T. A. Nuttall, a new edition
An Inquiry into the Origin of Christianity, by Charles C. Hennell, 8vo
The Life of Wilberforce, by his Sons, 5 vols 8vo
The Art of Needle Work from the earliest ages, including some notices of the Ancient Historical Tapestries 12mo
Christian Theism, 8vo
Impey's Illustrations of German Poetry, 2 vols
The Holiday Book, or Treasury of Knowledge, plates
Hand Book o Trade and Commerce, 12mo
Naomi, or the Last Days of Jerusalem, 12mo
The Art of Engraving, by T. H. Fielding, 8vo
Female Improvement, by Mrs John Sand ord, Author of Woman in her Social and Domestic Character, 12mo
Milton's Poetical Works, new edition, beautifully illustrated and richly bound, 12mo
Wood's Essay on Homer, 8vo
Lockhart's Scott, 10 vols—Southey's Cowper, 15 vols
Moore's Poetical Works, vol 4
Rokeby, by Sir Walter Scott, illustrated
Friendship's Gift, 18mo—Memory's Token, 18mo
A Birth-day Token, 18mo
A splendid lot of Oxford Bibles, various styles
New Nos. Maps published by the Society for the Diffusion of Useful Knowledge &c
134 Washington street,
f 27 Opposite School st

FURNESS'S PRAYERS—for sale at 132 1-2 Washington street, by SAXTON & PEIRCE,
f 27 3t Publishers and Booksellers.

HISTORY OF THE ROMAN EMPIRE, from the accession of Augustus to the end of the Empire of the West; being a continuation of the History of Rome, by Thomas Keightley, author of 'History of Greece,' Rome and England' Just published and for sale at TICKNOR'S
feb 27

SCHILLER'S MARY STUART.—Mary Stuart, a Tragedy from the German of Schiller, by William Peter, A. M. 18mo. This day received at TICKNOR'S.
feb 27

PRESIDENT QUINCY'S REMARKS on the Voluntary System proposed to be introduced in the studies of Latin and Greek, and on the present state of the Latin department, in Harvard University. This day published.

Notices of the War of 1812, by John Armstrong, late a Major General in the army of the United States, and Secretary of War, in 2 vols.

Governor Cass's France—France, its King, Court, and Government, by an American. A fresh supply this day received at TICKNOR'S, corner of Washington and School streets.
f 27

COTTON FLANNELLS, Shirtings and Sheetings may be obtained at the One Price Store, No. 28 Washington st., at uncommonly low prices.
j 30

SUNDAY SCHOOL LIBRARIES. — Just received at the Sunday School Depository, 124 Washington street, a fresh supply of Sunday School Books. Those purchasing are invited to call, and those at a distance will have particular attention paid to their orders.

—Just published—

Hope on, Hope Ever! by Mary Howitt
Strive and Thrive, by do
Country Rambles
A Gift from my Teachers
Historic Tales, by Mrs Lee
Industry, by a Lady
The Scholar's Aid
The Scholar's Friend

Also, a good collection of Books for Teachers.
Orders gratefully received.

BENJ. H. GREENE,
s5 tf 124 Washington, corner Water st.

THOSE PERSONS who approve of the *one price* system in the sale of goods, are reminded that the subscribers adhere strictly to that principle.

They have just received another lot of those superior Black Cloths, which are warranted of permanent color, constantly on hand a general assortment of Cloths and Cassimeres, particularly stout Cassimeres, suitable for Boys' wear. Also, Tailors' Trimmings of every description.

KIMBALL & PHELPS,
j 30 No. 28 Washington street

THE SCHOOL TEACHERS' MANUAL.—Containing practical suggestions on Teaching and popular Education. By Henry Dunn, Secretary of the Foreign School Society, London. Prepared for this country by T. H. Gallaudet. Received by JOSEPH DOWE 22 Court street.
jan 9

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.

Refer to Sidney Willard, A B. Muzzey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.

The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarter unequally.

The first three Vacations are one week each; the fourth, five weeks.

Board &c. for a year, $150 } Always
" one quarter, } Winter or Spring, 50 } in
} Summer or Fall, 45 } advance.

Tuition in the Primary, Middle and Classical department, $6, and $12, and $15 a quarter; $20, $45 and $55 a year, in advance.

Music, with use of Piano, $20 a quarter.

Painting in water Colors, $6 a quarter.

Drawing taught to all the School without additional charge, by the ordinary Teachers or by Mr VAUTIER, for $8 00.

Expense of Fuel arranged amongst the pupils.

The most approved Teachers in Music, Modern Languages, and other branches, according to the wants of the school, are employed; and competent Young Ladies assist in various branches.

A new house has just been completed, made expressly for the accommodation of about 20 pupils.

A few vacancies will be made in the family at the end of the present year.

A few pupils can be received into the family and school from Monday morning to Friday P. M., for $43 00 the quarter.

D. MACK, *Principal.*
Cambridge, July 1st, 1840. july 11

JENKS & PALMER, Publishers and Booksellers, 131 Washington street, Boston. Furnish Country Traders, Towns, School Committees and teachers on fair terms.

J H JENKS.
june 6 G. W. PALMER.

USEFUL BOOKS. — Old English Prose Writers, consisting of selections from the works of Jeremy Taylor, works of Sir Thomas More, Feltham's Resolves, divine, moral and political, Latimer's select Sermons; edited by Rev A. Young.

Dissertations and Discourses on the Evidences and Spirit of Christianity
Meditations for the Afflicted, Sick and Dying
Maundrell's Journey to Jerusalem, 1st American edition
Nature and design of a Christian Christian Church
Paley's complete Works, in 3 vols
Tucker's Light of Nature, in 4 vols
Brooks' Daily Monitor, or Reflections for each day in the Year
Greenwood's Lives of the Apostles
Hildreth's Lives of the Apostles, for children
Ware's Discourses on the Character and Offices of Christ
Ware's Hints on Extemporaneous Preaching
Biography of Distinguished Reformers, and History of the Reformation
Watson's Apology for the Bible
Hours for Heaven
Luther and his Times
Cranmer and his Times

For sale by S. G. SIMPKINS, 21 Tremont Row.
j23

NEW VOLUME POEMS.—A Year's Life, by Jas. Russell Lowell.

For sale at TICKNOR'S, corner of Washington and School streets.
f 6

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING.

BY DAVID REED,

At 19 Water Street, Boston.

TERMS.—*Three Dollars*, payable in six months, or *Two dollars and fifty cents*, if paid in advance.

To individuals or companies who pay in advance for five copies, sixth copy will be sent gratis.

No subscription discontinued, except at the discretion of the publisher, until all arranges are paid.

All communications, as well as letters of business, relating to the Christian Register, should be addressed to DAVID REED, Boston.

MINOT PRATT, PRINTER.